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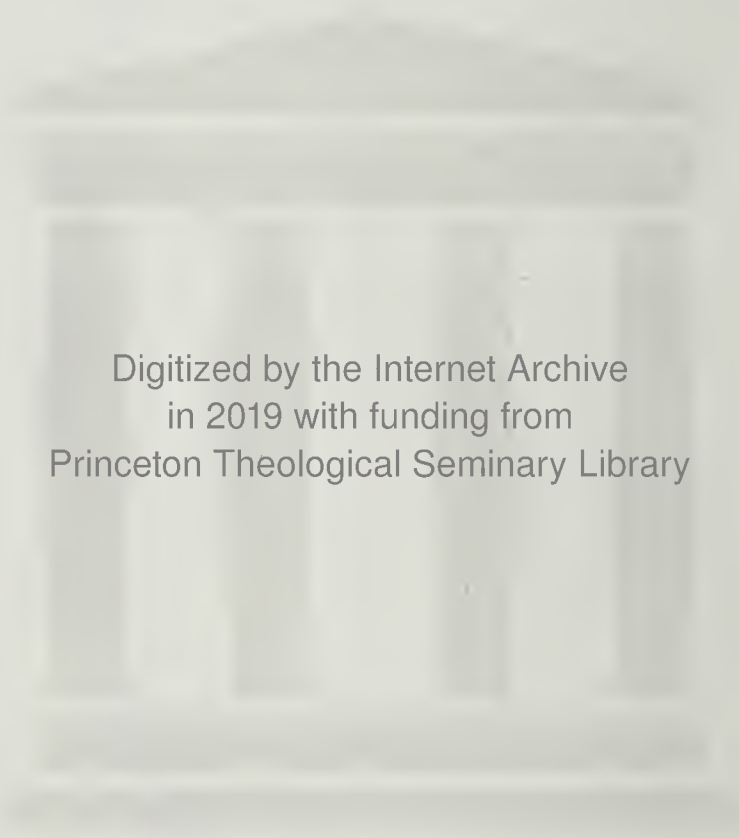
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THE
PERFECT WAY
TO
DIE in PEACE.
OR,
A Treatise of DEATH.

Divided into two Parts.

Shewing how certain and unavoidable it is to all, how uncertain the hour thereof to any: Together with the fearful condition of the wicked, and happy estate of the righteous in Death.

Also

Declaring the right way of preparation for Death, and wherein this duty consists. How necessary it is to all, and advantagious to such as rightly perform it.

Illustrated by practicall Applications, holy Meditations, and devout Prayers.

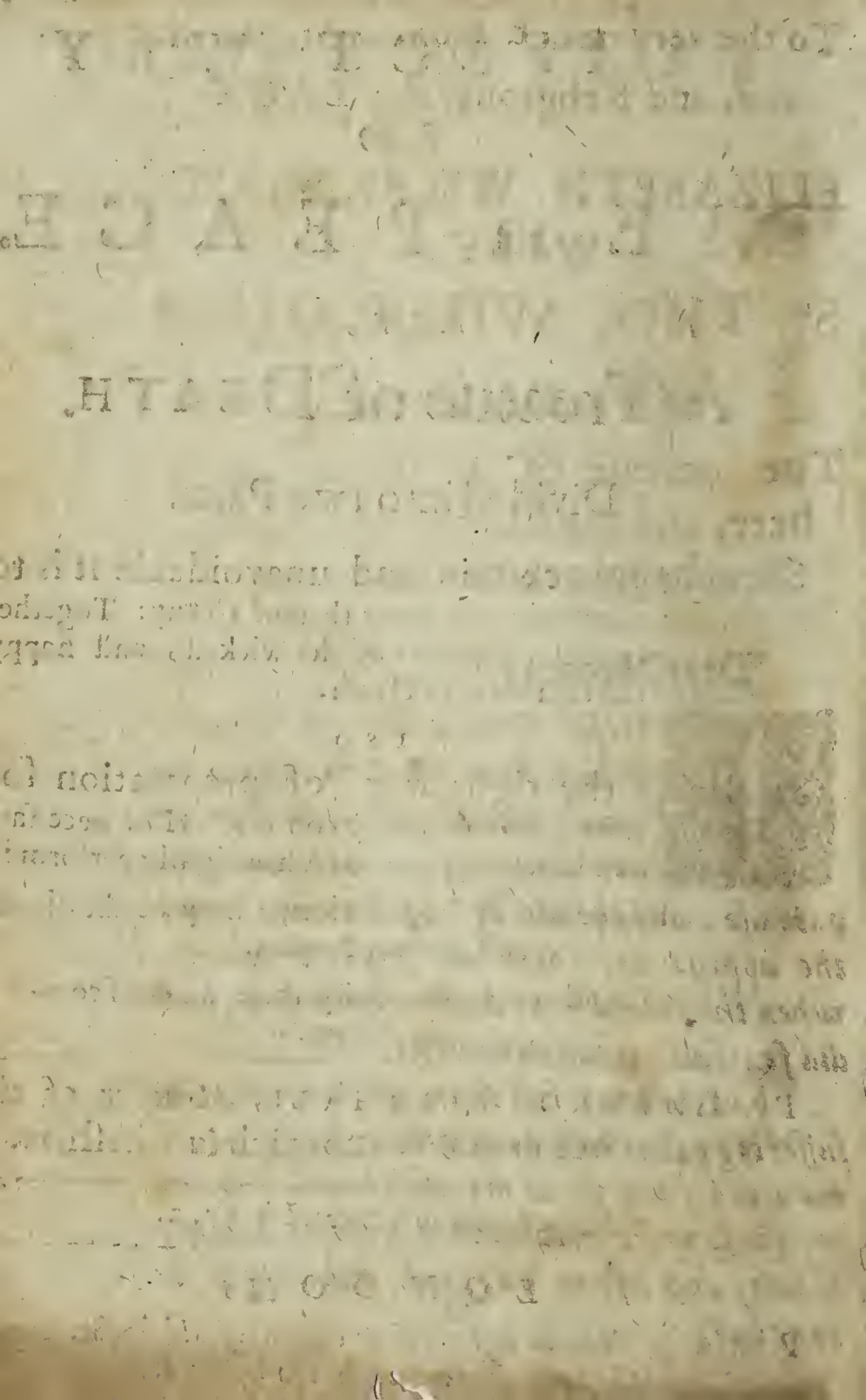
Usefull at all times, especially these daies of common danger.

By EDWARD BURGHALL, Minister of the Gospel at Acton near Namptwich in Cheshire.

He shall enter into Peace, Isa. 57. 2.

L O N D O N,

Printed for Francis Eglesfield at the Marygold in St. Paul's Church-yard. 215150 LIX.



To the very much Honoured, Vertu-
ous, and Religious, the LADY

ELIZABETH WILBRAHAM,

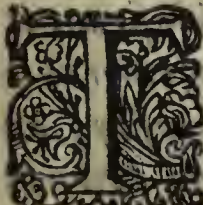
WIFE to

S^r THO. WILBRAHAM

of *Woodhey* Baronet,

The increase of all saving graces
here, and the fruition of eternall
happines hereafter.

Dear Madam,

 Hese Meditations of Death,
which now offer themselves to
your Ladships view, were
pen'd at first for my own pri-
vate use, and the use of my Family, upon
the approach of our late great troubles,
when the sword was drawn among us, and
did fearfull execution upon us.

I had then my full share of sorrows and
sufferings, when I durst netther lodge in my
own bed, nor sit at my own board; when
my goods were exposed to plunder, and my
Liberty and life to haZard and danger e-
very day.

The Epistle

I thought, it was high time then, to make my peace with God, seeing there was so little hope of peace with men. I thought it mainly concern'd me to prepare for a better life, seeing this grew worse and worse every day; and I knew not how soon (bad as it was) it might be snatched away from me.

Having therefore set pen to paper to compose this Treatise, to the end I might be armed against the last enemy, Death, which (otherwise) I knew would come arm'd against me; I review'd it, read it over and over, to my self, and those of my Family, and found much benefit in so doing. The danger of the Times, my own Personall infirmities, afflictions and temptations: together with the frequent spectacles of mortality, and noyse of much bloud-shed up and down the Land, put me upon this task; and I hope I shall never repent the hours I spent in it.

Gods decree is long since passed upon us, that we must all die; and as death leaves us, so the judgement will find us. At all times therefore we ought to remember death, and prepare for it, but especially in times of common danger, such as of late years have befallen us. When thy judgements are in the
Isa. 28. 9. earth (saith the Prophet) the Inhabitants of the world shall learn righteousness. And
how

DEDICATORY.

how many and mighty judgements have been upon us, in all three Nations, by sword, pestilence, famine, and many other waies (to say nothing of spirituall judgements, which are worst of all) I know your Ladiship doth seriously consider, and sadly resent.

And other Nations are now drinking of the same cup, that we have tasted of: for God is shaking the very Pillars of the earth, and making way for his strange work of judgement every where; so that we may truly say of these times, as was said of those (2 Chron. 15. 5, 6.) There was no peace to him that went out, nor to him that came in, but great vexations were upon all the Inhabitants of the Countreys. And Nation was destroyed of Nation, and city of city: for God did vex them with all adversity. Is't not time then to humble our selves under the mighty hand of God, and make our peace with him? The lion hath roared, who will not fear? the Lord hath spoken, who can but prophesie? Amos 3. 8.

Sad thoughts of death are therefore suitable to these sad daies and times, in which we live.

It is reported of two Emperours, Adrian, and Charles the first, that in their life-

The Epistle

time, they caused their Coffins to be carried before them, and their Exequies to be solemnly celebrated, for this end (we may charitably conjecture) that they might be put in mind of their mortality by that dolefull demonstration.

The like is said of that great Saladine, Conquerour of all Asia and a great part of the earth, that he caused a Shirt to be fixed to the top of an elevated spear, and Proclamation to be made to all his Army, That of all his royall victories, he must carry nothing, but that to his grave.

'Tis time well spent, to sequester our selves for such serious meditations; and all possible care and diligence is little enough to fence our selves against the king of feares, when he shall invade us with all his troops.

I have hinted to your Ladiship the occasion of this Treatise; but little did I think to have expos'd it to the publick view and censure of this curious and criticall age, knowing my own wants and weaknesses to be so many and great: but the counsell and perswasion of some speciall friends, who have seen and perus'd it, and profess'd to receive some benefit by it (among whom your Ladyship is one of the chiefeest) and the importunate desires of some of my nearest relations, have

DEDICATORY.

have so far prevail'd with me, as to yield it might be printed.

My comfort is this, that as at the first in penning, so now in printing it, my end and aim was and is, to help my self and others (if any should peruse it) in that great work of preparation for death, then which nothing is or can be more necessary.

Besides, the hand of God having been lately out among us, in a more then ordinary manner, as by other judgements, so by many deadly distempers, and sore Epidemicall diseases up and down the land, whereby many have been brought to the grave, and that in a strange and sudden manner (And who knows how soon worser things may yet befall us?) This small mite of mine will (I hope) be cast in seasonably enough, as a warning-piece for preparation: and Solomon saith, A word spoken in season is like apples of gold in pictures of silver.

Prov.
25. 11.

Accept therefore, good Madam, this small testimony of my humble respects and thankfulness to your Ladiship: cast a favourable and propitious eye upon it: weigh not so much the gift as the mind and good meaning of the giver. And, if in reading this Book you shall meet with any thing that may help you forward in the ways of God, may stirre

The Epistle

up any good desires and affections, may quicken any spark of devotion, may help you to improve any of Gods Ordinances and dispensations, to the end you may live holily here, and die happily hereafter; remember him in your prayers, who is resolved never to forget you nor yours in his, but to be an humble suppliant at the throne of Grace continually, that as the Lord hath made you very eminent in parts and place, and hath enriched you, not only with a large measure of earthly blessings, but also (which is far better) with many excellent gifts and graces of his holy spirit; so you may faithfully improve them, to the advancement of his glory, the good of others, especially the poor and needy members of the Lord Iesus Christ (for a special charge is given from him, to those that are rich in this world, to relieve such, 1 Tim. 6. 17, 18, 19.) and the eternall happinesse of your own soul, when all earthly comforts shall leave and forsake you.

Madam, The Lord bleſſe you in all your Relations, imployments, and actions. The Lord strengthen and stablish you in his truth and fear, in these dayes of defection and apostasie. The Lord comfort you in all inward sorrowes, and outward sufferings. The Lord confirm you more and
more,

DEDICATORY.

more in the kingdome of Grace here, and
bring you to the kingdome of Glory hereaf-
ter: so prays

Acton Feb. 1.

An. 1658.

Your Ladiships humble servant
and suppliant at the Throne
of Grace,

EDW. BURGHALL.





To the Christian

R E A D E R,

*And more especially to those of my
Charge, the Inhabitants of the Parish of A-
cton in the County Palatine of Chester,*

Grace and Peace.

IT is usuall with those that expose their labours to the publick view of others, to make their Apologies for satisfaction to such, as otherwise might take offence, where (happily) none is justly given. I hope therefore it will not displease thee (gentle Reader) if I take that liberty that others are wont to doe upon like occasion.

Know therefore, that these meditations of mine were penned many years ago, for my own private use, upon the sad and serious foresight of the miseries that were coming upon us in our late bloody wars. For, as usually there are apparent signs and prognosticks of a pelting storm, before it fall upon us, whereby we are warned to take shelter in time; so, no wise-hearted Christian could (I think) be ignorant of the sad presages that God held forth in the dispensation of his wise and righteous providence, before the sword
Pro. was drawn amongst us; so that the prudent man
22. 3. might see the evil, and hide himself.

This Treatise then was penn'd at first, as a fence against the fear of death, and as a means and motive to prepare for it; the times calling continually upon us, for more then ordinary care, in that great and weighty businesse.

And

And that which at first was intended only for private use, is now made publick by the importunity of some Christian friends, who having seen and read these meditations of Death, and received some good from them (as themselves professed) have so farre prevailed with me, as now at last to print them.

I know there are far more excellent Treatises penn'd upon the same subject, now extant; but we are wont to say, Store is no sore, and The more the better of any good thing.

Be sides, here may (happily) be found something, that thou hast not met with in other Books. And, admit the matter should be the same, yet I conceive the method is not, being yet (I hope) suitable enough to a discourse of this nature, wherein upon every particular, handled in each chapter, there are practicall applications, whereby things are (so far as may be) brought home to the heart, that were not ionall in the head, and a short prayer added to the end of each chapter, according to the contents of it, that God would give his blessing to every thing delivered.

And moreover, in this small Treatise are briefly handled many points of Christian Religion, as namely, the foul nature of sin and the fearfull effects of it, the severity of Gods judgements both here and hereafter upon the wicked, the riches of his grace and goodnesse upon his children, the efficacy and all-sufficiency of Christs merits, the way and means how we may apply them, the nature and necessity of faith, repentance, prayer, patience; the mortification of sin, the right use of afflictions, the Panoply of a Christian, &c.

To say nothing of that which properly falls in with the subject here handled, viz. the vanity, brevity, and instability of mans life, with the many miseries incident unto it; the certainty of death to all,
the

the uncertainty of the time of it to any; the wofull condition of the wicked, and the happy estate of the righteous in and after death.

Now the manner of handling these things is plain and homely, which I hope (good Reader) thou wilt not be offended with, if thou either consider the matter here treated of, which is Death; and therefore more suitably set forth in sad and fable colours, then those that are more fresh and flourishing; or the meannesse of his person and parts, who presents thee with this poor piece. We read of one of the kings of *Persia*, who, when a poor peasant, knowing the custome of that country, that none must come empty-handed before the king, having nothing else to give him, took only a little water in the hollow of his hands, and presented it in duty and obedience to him; the said king took it in good part, and amply rewarded him: and no marvel; for the King of kings himself, at the rearing of the *Tabernacle*, required a free-will offering of meaner things from meaner persons. Those that had not silver, nor gold, precious stones, blew purple, scarlet, silk, fine linnen, nor the like, must offer such things as they had, as Goats-hair, Rams and Badgers skins, which were equally accepted, *Exod* 25. 3, 4, 5.

Ex
Ali.
ano.

1 Cor.
4 7.

Had I better abilities, I would gladly impart them. Let not therefore weaker parts be despised of those that have stronger: for who made thee to differ?

And withall know, that God is wont to perfect his strength in weaknesse, and his power in feeblenesse; and by contemptible means to bestow unvaluable mercies upon his people.

To you therefore, my dear friends, the Inhabitants of *Aston* (where God hath caused my lot to fall, in the work of the ministry) let me addresse my self in a more especiall manner.

My earnest desire, and hearty prayer to God for
you

To the R E A D E R.

you is, that you may be saved; and all my poor pains in private and in publick, I desire may ever tend Ro.
10.1 to this happy and blessed end.

When I read that terrible place in *Ezek. chap. 3. ver. 17, 18, 19. Son of man, I have made thee a watchman to the house of Israel, &c.* it makes my flesh to tremble, lest the blood of any of your souls should be required at my hands, for not warning you in time.

Let me therefore humbly beseech you, in the bowels of Christ Iesus, to make sure work concerning your precious and immortall souls. *One thing is necessary*: Oh neglect not that. Luk.
10.

Know for certain, that the world is vanity, and will deceive you if you put confidence in it. You have seen many changes and alterations both in State and Church, within the compasse of a few years; and who knows how soon you may see more and greater. 42.

Therefore mind not these things that are so false, fading, and deceitfull; but labour after those that are more sure, certain, and satisfactory.

Get therefore a sure interest in him who is the rock of ages, that abides from generation to generation, with whom is no variablenesse nor shadow of turning, *Iam. 1. 17.* And to this end seriously consider at what a distance your sins have set you from him, *Isa. 59. 1.*

Be sensible therefore of and sorrowfull for the vilenesse of that contagion of nature which hath invaded all the powers of soul, and parts of body; as also the foulness of those actual transgressions of your lives, which, like filthy streams, have issued from that polluted fountain. And withall remember that free tender of Grace that is made in the Gospel to the vilest sinners, if they will accept of Christ upon the termes that he is offered to be their Saviour. God so loved the world, that he gave his only-begotten Son, to the end, Ioh.
3. 16. that whosoever believeth in him should not perish, but have everlasting life.

Oh,

To the R E A D E R.

Oh, close with this gracious promise, hugge it in your bosoms, lodge it in your breasts, make it your own by a particular application. Many thousands undo themselves by resting in generalls. Take heed therefore, you be not so deceived.

And if you do believe in Christ, shew it by the fruits of holinesse through the whole course of your lives. Know, that faith without works is a dead faith, and a Devils faith, that may further your condemnation, but can (no waies) advance your eternall salvation.

Iam. 2: 17,
18.
Ro. 1: 16.

To this end make conscience of hearing the word preached, which is the power of God to salvation.

It is a great sin in many (among you) to turn your backs on this sacred Ordinance, as also to neglect that other of catechizing, the want of which causeth palpable ignorance and notorious profanenesse.

Oh, repent of this great sin, and speedily reform it!

There are others also, who (I fear) wholly neglect prayer in their families, and so bring themselves under that curse, *Ier. 10. 25. Poure out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name.* And how many are there also that are grossely guilty in neglecting, if not contemning, the holy Sacrament of the Lords Supper, which he hath commanded to be often received for the commemoration of his Death, and the confirmation of our faith in it? Oh, that these would also be sensible of this great sin, and amend it!

And as for you who have received the truth in the love of it, and do walk in the light and comfort of it, in a holy and blameless life & conversation, carefully attending upon all Gods holy Ordinances in publick and private; what can I say more then only this? Go on in the good old way without halting or turning aside, much less turning back, and you shall find rest to your souls.

Ier. 6. 16.

And

And as for me, my prayer shall be for you, that the Lord would strengthen and stablish you more and more, that the Lord would continue you in your holy profession, & make you more fruitfull in well doing; that the Lord would keep you from errors and schisms, on the one hand (the sad effects of which you have visibly seen in some that have unjustly separated from us, and have taken three degrees (at least) in the school of separation) and from looseness and profaneness of life on the other hand, which will prove no less hurtfull and dangerous.

It is for your sakes especially that this Treatise of Death comes forth to the publick view. If it may therefore (any way) increase knowledge in your minds, and grace in your hearts; if it may help you to lead a holy life, & prepare you to die a happy death (for which it is chiefly intended) I have my desire, end and aim; & therefore shall not cease to pray for you and your neighbours on each hand, especially the Inhabitants of *Bunbury, Wrenbury, Nantwich, & Haslington*, endeared to me in many respects; that the Lord would give his blessing to these Meditations and all other good means, both publick and private, for the begetting and encreasing of grace, here, & the obtaining of glory hereafter: that in the day of the Lord I *Phil.* may rejoyce, that I have not laboured in vain, nor run *2.16.* in vain, and that after my decease you may have *2.15.* these things still in remembrance.

Now to this end the God of peace sanctifie you wholly; and I pray God your whole spirit, & soul, and body be preserved blameless unto the coming of our Lord Iesus Christ, which is & shall be the prayer of

*Your faithfull Friend and Servant in the things
that concern your soules welfare,*

EDW. BURGHALL.

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THE
PERFECT WAY,
TO
DYE in PEACE.

OR
A treatise of DEATH.

The first part.

CHAP. I.

*That preparation to death is necessary for all men;
the benefit thereof great, the danger of the neglect
thereof deadly.*

AS much as nothing is more Heb. 9.27.
certaine, then death, and no- Eccl. 8.8.
thing more uncertaine then
the hour of it, it ought to be
the care of every Christian, through
the whole course of his life, to prepare Tota vita
humana de-
bet esse medi-
tatio mortis
Plato.
himself for the end of it, I mean his
dissolution.

The Scripture every where exhorts Mat. 24.
42. 44.
Mark 13.
35.
1 Thes. 5. 6.
Rev. 3. 2.
us to this duty; to watch, to prepare, to
be alwayes in readinesse for our depar-
ture hence. The Lord himself cries

A

out

- Deut. 32. 29. out in a patheticall manner. *Oh that my people were wise! that they would consider their latter end.* And the practise of the
- Iob 14. 14. Saints should teach us this lesson: *Iob saith, All the dayes of mine appointed time will I wait still, till my changing shall come.*
- Gen. 49. 18. And Iacob Lord, *I have waited for thy salvation*, and S^t. Paul tell's us, *that he had fought a good fight, that he had finished his course, that he had kept the faith; and that from thenceforth there was laid up for him the crown of righteousness.* Nay he had so prepared, that he longed after death,
- 2 Tim. 4. 7. 8. hence his vehement expression. *Cupio dissolvi, &c.* I desire to be dissolved, and to be with Christ which is best of all.
- Phil. 1. 23.

Therefore (I say) it should be the care of every Christian, seriously to prepare for death, we know, that businesses of a high nature, and great consequence

Death, as cannot ordinarily be done *extempore*, the last, so and with little adoe. No; there must a thing of great care be had, provision and preparation be made afore-hand, now death the greatest concernment.

Eternall happiness, as it is *ultima rerum linea*, the last thing that befall's us in this world: so it is *Res maximi momenti*, a thing of the greatest concernment, inasmuch as eternall happiness, or everlasting misery depend's upon death.

upon

upon our well, or ill dying; for as the tree fall's, so it lies, as death leaves us, so the judgment find's us. If we die in the faith and fear of God, we are presently received into *Abraham's* bosome, Luke 16. and rest in peace in the kingdome of ^{23.} our heavenly Father. And this befall's us immediatly after the first, and particular judgment, when the soul of every man appeares presently, as soone as it leaves the body before the tribunall seat of Christ, to receive either the sentence of absolution, *Euge, bone serve*, well Mat. 25. done good and faithfull servant; enter ^{21, 26, 27.} into thy Masters joy; or the sentence of ^{28. &c.} malediction. *Serve male & ignave*, &c. Thou evil, and slothfull servant, &c. Take him, bind him hand and foot, and cast him into utter darkness; there shall be weeping, and gnashing of teeth besides; though death be a matter of the greatest consequence yet (we know) it befall's us but once; and therefore if there be an error committed then, it can never be amended afterward. In earthly matters it many times so fall's out, that one action makes or marr's all. And therefore if we have time and liberty to amend an oversight, we think we

Death befall's us but once, therefore we should prepare to die well. *In bello non licet bis pericari.* Plut. in Lacon. So in death. *Hic enim semel errasse est semper perisse.*

are well; and usually former oversights make us more heedfull for after times.

Death admits of no delays nor excuses.

But death will neither admit of delayes, nor excuses of *Non parati sumus*. We are not yet ready. It strik's suddenly, and irrevocably; and when it hath once

We are either eternally blessed, or accursed in the first moment after death

strucken, all is done with us. We are either eternally blessed in the first moment after death, or eternally accursed.

There is no possibility of getting the Patent of our life new dated, though we could give 10000 worlds for it. And there is no time of repentance in another world. Now is the acceptable time, now is the day of salvation. Whatsoever thy hand doth, do it quickly; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. Oh then how mad are most of the sons of men, that forecast, and prepare aforehand for the commodities and matters of this life, and for the right managing of their busineses here in this world, which is but for a moment; but utterly lay aside the care of preparation for death! If happily through incogitancy, and want of care, we run into some danger, or loose some great benefit: how do we take on, and are ready

2 Cor. 6.7.

Eccl. 9.10.

Application.

Mans folly in providing for earth, and neglecting heaven.

to

to bite our fingers by way of revenge upon our selves; But to loose heaven, and thrust our selves down into hell, by our carnal security in this world, and neglect of a timely preparation for death, doth now very little move us, but hereafter (without Gods great mercy) we shall too late see & bewaile our own madness, and wish, that in time we had seriously be thought us of these things.

Oh then (my soul) take heed in time. <sup>Applica-
tion.</sup> Now there is a price in thy hand. Now there is time and space of repentance. Now thou hast oportunitie, and means ^{2 Cor. 6. 7.} offered to prepare, and fit thy self for a happy dissolution. Neglect it not, delay it not, least hereafter it be too late. Happy is that man, that now so lives, that he needs not be afraid to die. Happy is he, that every day bethinks him of his last, & prepares against the worst, that can then befall him.

*O Lord my God, sanctifie unto me the prayer.
meditation of my mortality. Prepare me
for death: whensoever, wheresoever, or
howsoever it shall befall me, and give me
grace so to live, that I may rather desire
then fear to die. All the time, I have in this
A 3 world,*

world, is little enough for this great task of preparing to remove hence, let the remembrance of my last end be ever in my mind, Iob 14. 14. that with Job, I may wait all the dayes of my appointed time, till my changing shall come. And when that day and hour shall draw near: draw thou near in great mercy to my poore soul. Save me from the paw of Satan, and power of Hell; And let not the infernall pit shut her mouth upon me. Arme me with the shield of faith, the helmet of hope, and the buckler of patience, that no adverse power may prevaile against me: But grant (good Lord) that through the strait gate of death, I may passe into the land of everlasting life, through Iesus Christ, &c. Amen.

C H A P. II.

Of some names given to death with the reason of them.

The Method propounded, and prosecuted in this first part.

SEeing that preparation for death is so necessary, let us consider what death is, the nature, kinds and causes, the effects and consequence of it, with other adjuncts, and circumstances, which may fit us with matter of meditation, fit for our purpose.

To

To begin then, with the names that are given to it, because these give some light to the thing it self. Death in Latine hath it's name (as some give the *Etymology*) from biting, because it not onely bites, but swallows up and devoures all the sons of men. Therefore the grave is said to be one of those four things, that are never satisfied.

Some names given to death.
Mors à Morsu.

Pro. 30. 16.

Others will have *Mors* [Death] to come of *Mora* * which signifies delay, or tarrying, but it expects & waites for all men, and women, that sometimes or other it may attach them. And so, death is like a Sergeant, or Officer, that having a *Capias Corpus* to apprehend a man, waites all oportunities for that purpose, & never ceaseth dogging and pursuing him, till at last he lay hands upon him, and carry him away without mercy to the Goal or prison. And so, there is another name used among humane Authours, which by a figurative speech among them, notes unto us it's impartiality: for death spares no man, no not the greatest or proudest of the sons of men. True is that proverbial speech,

* *Quod omnes morantur & expectat.*

Simile Death like a Sergeant.

Parca à parcendo quod minime parcat per Anti-phrasin.

Serius aut citius, &c.

*Sooner or later goe we must
Vnto our Den below the dust.*

In Greek, it is called *μάρος, δπό τὸ κείρω* vel *κείρωσις*, distributio, quod omnibus aequè sit distributa. So in Hebrew, the grave is called *קבר* à *קָבַץ* postulavit because it still craves. Other names as *θάνατος*, quasi *ἀνωγίς* *θάνατος* *φείδω* *τὸ* *τελεῖν* In-itiatio. *Διάλυσις* dissolutio, *κόπμις* dormitio. *μετόπισις*, &c. pertaine to death In another consideration, namely as

The same reason may be given of other appellations in other Languages.

What man is he that liveth (saith David) and shall not see death? and shall he deliver his soul from the hand of the grave? *Psal. 89. 48.* And the Authour to the Hebrews. *It is appointed unto all men once to die, and after death comes the Iudgment.* Heb. 9.27.

So then these names, or titles given to death (to let passe others) may teach us to Arme our selves, and prepare for it. Death is a cruell beast, a greedy Monster, which though it have been feeding upon mans flesh ever since the first man lived on the earth, yet it is not satisfied, but is as hungry now as ever. It's thin cheeks can never be satisfied, it's greedy belly can never be filled.

Therefore (O my soul) since death must bite this flesh of thine, and since it's biting is deadly; take heed, that it bite not thee also. Happy is that man, that is onely bitten in his body, but not in his soul. That biting is but a flea-

biting

it is sweetned to the godly by the death of Christ, and so become an entrance to everlasting happinesse, death a cruel monster, and never satisfied. Application.

biting in comparison of the other.

Death is a serpent that hath a cruel sting; which to the godly is either quite taken out, or at least so dull'd that it cannot hurt them. Therefore they may cry out in a holy Triumph with the Apostle, *O death where is thy sting? O Hell where is thy victory?* But to the wicked the sting remains, and is more, and more envenomed, that it not onely kill's the body, but the soul also. Therefore (many times) they howl upon their death-beds, & are tormented not onely in body, but in soul also: their consciences beginning now to feel the sting of death, viz. their sins inwardly gauling, and perplexing them, which in their life time, they made the matter of their chief delight. Or if it be otherwise, that they feel not the sting, or feel it not in so grievous a manner: it is not, because it is lesse dangerous or deadly, but because their consciences are benumm'd, or a sleep. There is a kind of Serpent, whose sting rather tickleth & delights, then any way torments for the present, but it kill's in the end, death is like this Serpent to some kind of sinners. It strikes men deadly, and yet they feel no dan-

1 Cor. 15.

55.

The sting of death remainsto the wicked.

If the sting be not felt, it is because the conscience is benumm'd.

danger. It sends them down to Hell, and yet they descend in a mad kind of laughter.

Prayer. *O Lord my God, deliver my soul from the teeth of this Monster, and the sting of this Serpent. If it must needs sting me (as needs it must) let it onely sting my body, but let my soul escape it's venome. Give me that Antidote of a lively faith, in thy son Iesus Christ, that I may be inwardly strengthened against it's deadly dart, that my soul may live, and praise thee everlasting in the number of thy Saints through Iesus Christ, &c. Amen.*

CHAP. III.

What death is and the cause of it.

Mors est omnium animarum functionum cessatio propter compositi dissolutionem.
Scal.

DEATH (as the Philosophers define it) is a ceasing of all the functions of life by reason of the dissolution of soule and body. Or (as Divines give it) death is a deprivation of life, as a punishment ordained of God, & imposed on man for his sin.

Perkins in his right way of dying well.

So then it is manifest, that death hath no real, formal or essentiall being, as others of Gods creatures have seeing it is a mere privation of life accompanied

nied with pain. Therefore the wise man
saith God made not death, neither hath
he pleasure in the destruction of the
living. If death had been created of
God, it must needs have been good: for
God being the chiefest good, yea good-
nesse it self, must needs create things
good in themselves: and therefore it is
said, *that God saw all that he had made,*
and behold it was very good. But death
simply considered is not good but evil:
inasmuch as it is the defacing of Gods
work, and a dissolution of the creature,
which nature it self abhors.

Wisdom.
1. 13.
God made
not death.

Gen. 1. 31.

Therefore we must know that the
first procurer of death was Satan, by
tempting our first parents to sin against
God, and so it was inflicted upon them
and all their posterity as a just punish-
ment for their disobedience, according
as the Lord had threatned. *In the day*
thou eatest of the forbidden fruit, thou
shall die the death. And therefore the
Prophet cryes out. *Thy destruction*
is of thy self (O Israel) but in me is thy
help. To this purpose, a reverend Di-
vine saith, The Devil is the Authour
of death by his malicious nature. He
brought it into the world, for God made
it

Satan the
procurer
of death.

Death in-
flicted as a
punish-
ment of
sin.

Gen. 2. 17.

Hos. 13. 9.

Deating
in his le-
ctures on
the epistle
to the
Heb. ch. 2.

it not, nor hath any delight in it, neither is it good in his eyes, nor was it ever mentioned among the works of his hands: but from the Devil and of the Devil, and in the Devil it began, and is, and abideth, and therefore in the *Apocalyps* his name is given him, *Abaddon*, that is the Destroyer: and he is said to have the power of death. But Satan could not have brought death into the world, had not *Adam* and *Eve* assisted him by disobeying God and yeilding to the tempter. And therefore the Apostle *St. Paul* attributes the bringing in of sin and death to *Adam*; *As by one man sin entred into the world, and death by sin; so death went over all, inasmuch as all men have sinned.* And that it is a punishment for sin he affirms likewise, saying, *The wages of sin is death.* And in this respect it may be said to be of God, namely as it is a punishment of sin, and so it hath in it, *rationem boni*, some respect of good, being an effect of justice in God, for to this end it was first ordained and inflicted on man; and in this sence God may be said to be the Author of it. *Is there any evill in the City* (saith the Lord) *and have not I done it?*

Heb. 2. 14.
Our first
parents as-
sisted Sa-
tan in
bringing
death into
the world.

Rom. 5. 12.

Rom. 6. 23
How death
is said to
be of God.

Amos 3. 6.

it. and in another place I make peace & create evill. And of Christ it is said *That he bath the keyes of death and hell.* Isa. 45. 6.
Rev. 1. 18.

And here let us note the difference between the death of a man and a beast. The death of a beast is the totall and finall abolishing of the whole Creature; for the body is resolved to its first matter, and the soul arising from the temperature of the body vanisheth to nothing, but it is otherwise with man, for his body only dyes, & not his soul: for the soule of man being a spirit or spirituall substance, and created of God immortal, liveth even out of the body. And though the body die and be turned to dust, yet it shall rise again at the last day and be joyned to the soul, and so enjoy either eternal hapinesse or everlasting misery together with it. Difference between the death of a man & a beast.

The soul of man liveth out of the body.

Now then (O my soul) since death is not of God as a Creature, but as a punishment, learn here to lay the blame where it deserves to be laid, namely on thy self and on thy sins. Had *Adam* thy first Father continued in his integrity, he had never died, but in as much as being warned of God what should ensue if he eat of the forbidden fruit; he would yet Applicat.

We must lay the blame on our selves, not on God.

yet venture upon the pikes of Gods displeasure, & attempt that rebellious act; it was just with God to make good his threatning against him and all his posterity which where then in his loyns, that they should die the death. *The*

Psal. 145.
17.

Lord is just in all his wayes, and holy in all his works. He hath a thousand wayes to punish man for his sin. *We are all in his hand, as the clay in the hand of the potter.* He can make us, and marre us a-

Ier. 18.6.

A pittifull
change in
man after
his fall.

gain in a moment. How glorious a creature was man in his innocency before he fell! how deformed in the state of corruption after he had sinned! Before, he was a son of life, and heir of glory; after he was an heir of death, and child of confusion,

Prayer. *N*ow therefore I beseech thee (O Lord my God) to make me every day more, and more to hate sin, which is the Vsher and Harbenger of death. Oh work in me true repentance, both for my naturall corruption, received by propagation, and also for my many thousand actuall transgressions. And, as I must once die for sin, so make me dayly in the mean time to die to sin that the daughter may at length destroy the mother, and
in

in death sin may be abolished, through him that tasted of death for this purpose, Iesus Christ my Saviour, Amen.

C H A P. IV.

Of the kinds of death.

THe kinds of death generally considered are two, *viZ.* corporal and spirituall. The corporal death (we have heard) is a separation of the soul from the body, and it is common to all men, good and bad, regenerate, and unregenerate, for (as the woman of Tekoa said to David) *we must all die, and are as water spilt upon the ground, that cannot be gathered up again.* And this is called the first death, because in respect of time it goes before the other, at least before the last degree, and full accomplishing of it.

Two kinds of death, corporall and spirituall.

2 Sam. 14.
14.

Spiritual death is a fearfull separation both of soul and body from God, and his gracious presence, and a cursed fellowship with the Devil and his Angels in endlesse torments, and this befalls onely the wicked, that live, and die in sin without repentance.

What spirituall death is.

Mat. 25.

Perkins.

Of those twain (as one saith) The first is but an entrance to death, and the second is the accomplishment of it, For as the soul is the life of the body; so God is the life of the soul, and his spirit is the soul of our souls; and the want of fellowship with him brings nothing but the endlesse and unspeakable pangs of death.

3. Degrees
of spiri-
tual death

Of this second death there are 3. Degrees.

First, When a man is alive in body, but dead in soul towards God through sin, and wickedness; of this the Apostle
1 Tim. 5. 6. St. Paul speaketh, *that the woman that liveth in pleasure, is dead while she liveth.* And this is the condition of all men and women, that live in the state of unregeneration, and have not repented, nor forsaken their sins.

Rom. 2. 9.

The second Degree is when this mortal life ends, and the body descends into the grave, and the soul into Hell to be tormented with unspeakable torments.

The third is at the last day of judgement, when both body and soul being again united together by the mighty power of God, as a terrible Iudge, shall
be

be cast down into the place of endless and easeless torments, and shall suffer the vengeance of eternall fire. Mat. 25.
41.
2 Theſ. I. 8.

Strive therefore (O my soul) and pray earnestly, that thou maiſt have a part in the first resurrection, for on such the second death hath no power. Now the first resurrection is in this world, when the soul that was dead in trespasses and sins, is quickned through the spirit of Christ, and inlivened to walk in the wayes of God. *Happy is he that hath part in this resurrection, for neither the first nor second death shall have power to hurt him.* Applicat.
Rev. 20. 6.

The first death to him shall be an entrance to everlasting life; & the second death shall never touch him. But woe unto him that is dead in his sins here in this world, and never hath the grace given to rise from them: for to him the first death is the very entrance to the second; and the second shall seise upon him with it's full power. *Therefore it had been good for that man, if he had never been born.* Mat. 26.
24.

O Blessed Saviour, who by thy death hast subdued death and opened the gate of everlasting life to all that live, and die in thee. Prayer.

I beseech thee quicken me more and more by thy holy Spirit, that I may live the life of grace here, and the life of glory hereafter, that neither the first, nor second death may separate me from thee, who livest & raigest with the Father, and the Holy Ghost BLESSED for ever, Amen.

C H A P. V.

of the kinds of bodily death.

Two kinds of bodily death, viz. natural, & violent.

How natural death is caused.

Life compared to a burning lamp.

NOW of the death of the body there be two kinds in the general, natural and violent.

Natural is when the dissolution happeneth through defect of that radical moisture, and heate, that is implanted in every mans body (which two are (as it were) the pillars of life in every living creature) As in a burning lamp, while the oyl remaineth, and the fire enkindled that is fed by it, the lamp still burneth: but when the flame hath consumed all the oyl, or is extinct by some other accident, the lamp must needs go out; so it is here. For as long as the native moisture of the body lasteth (in a natural course) life lasteth with it; but when

when that is exhausted, spent and done, through the native heat (which then consumeth also for want of matter to feed upon) then of necessity death must ensue.

Violent death is, when through some accident, the natural moisture is consumed or the heate is extinguished; and that either by some inward or outward oppression or violence; Inward, as by poison, diseases, gluttony, drunkenness, and such like intemperance: for this is, as if a fire were covered and choaked by a heap of stones, or earth, or a bucket of water powred upon it: outward, as by some sudden and mortal blow, stroak or wound, stifling, strangling, &c.

What violent death is, & how caused.

Now there are but very few, that live so long, till nature have spent her self the first way, viz. for want of innative moisture: for most men die either of some disease, proceeding from some inward or outward cause, or die untimely deaths (as we call them) being killed, drowned, burned, hanged, &c. though in our ordinary manner of speech, we say he dies a natural death, that dies of some ordinary disease.

Few live so long till nature have spent her self.

But which way soever we die, either

Our life
depends
upon
Gods pro-
vidence.

a natural, or violent way, we must know, that the Lord ordereth all these secondary causes, that our life may truly be said to depend upon his providence, good-will and pleasure. *My times are in thy hand* (saith David) *so that mine enemies cannot prevail against me, without thy permission.* And our Saviour said to Pilate. *Thou could'st have no power over me, unless it were given thee from above.*

Psa. 31. 15.

Ioh. 19. 11.

Luke 12.
6. 7.

If a sparrow cannot fall to the ground without the will of our heavenly Father, and if all the hairs of our head be numbred. surely the time of our life is limited with the Lord, and the kind of our death appointed also.

Applicat.

Therefore (O my soul) be assured that thou holdest thy life by a tenure from the Lord. He that breathed this breath of life into thy body at first, maintains it there to his good will and pleasure, and call's for it again at the time appointed. Thou hast no lease of thy life for term of years, no nor moneths, nor dayes, but are tenant at will, wait therefore his good will and pleasure. It is his mercy, that he hath spared thee so long. Be thankfull for it, and serve his good providence by
such

We have
no lease
of our
lives.

Iob 14. 13.

such means as he hath appointed for the preservation of life, but rest not upon them. Meat and drink he hath ordained, to sustain our fraile bodies; use them thankfully, soberly and seasonably; but withall remember that man liveth not by bread onely. It is not bread, but Gods blessing that maintains life. Meat without a stomack, and inward principle of heate to digest it, doth not help, but hurt us. And how can that which hath no life in it self, give life, or preserve it in another? It is not bread then, but the staffe of bread Gods blessing that keeps our bodies alive.

The same may be said of Physicke, that without Gods blessing it doth not cure, but kill.

Seeing therefore (O Lord) that I am thy Creature. Thou hast made me of nothing, and made me a living Creature, and reasonable man, and of the chiefest of the works of thy hands: and seeing that my life depends upon thy good will and pleasure. I beseech thee, that it may be prolonged in mercy to me. And let every moment of it be consecrated to thy service, that so whether I die a natural, or violent death, it may be a free-will offering unto thee, and an end of all misery to me, through Iesus Christ my Saviour, Amen.

Prayer.

C H A P. VI.

That death befall's us innumerable wayes, and
of the certainty of it.

Death be-
fall's us
innume-
rable
wayes.

One way
of coming
into the
world, a
thousand
of going
out.

Heb. 9.27.

THough we have said, that there are but two kinds of bodily death in the general, viz. natural, and violent; yet this doth nothing hinder, but that in particular there are innumerable wayes, whereby we are brought to the grave, we have a common saying, that is in every mans mouth, *that we have but one way of coming into the world, but a thousand wayes of going out.* This is very true. I would to God we could make that use of it, that we should; namely to be alwayes arming against death, since he hath so many wayes whereby he armes against us. Die we must; the decree is past, it cannot be recalled: but who knows what kind of death shall befall him; whether he shall die a natural, or a violent death?

2 Kings 4.
19.

There are innumerable diseases, that accompany the body of man; nay every member of it is loaded with infirmities. Head, and heart; back and belly; armes, and legs; yea no part is free. One cries out with the *Shunamites* child, *My head,*

my

my head. Another with the Prophet,
My belly, my belly! One man dies of the Jer. 4. 19.
Stone, another of the *Strangury*, a third
of the *Dropsy*; *Feavers*, *Apoplexies*, *Plu-*
rifies, *Palsies*, *Gouts*, *Tympaines*, *Worms*,
Pestilences, take away thousands, yea and
thousands fall by the edge of the sword.

One man dies in the field with *Abel*; Gen. 4. 8.
another in the prison with *Iohn Baptist*; Mat. 14. 10.
a third at the Altar with *Ioab*; a fourth 1 King. 2.
on the Iudgment seat with *Herod*, a fifth 28. 31. 34.
by the way with the Prophet, killed by Acts 12. 23
a Lion; a sixth in his chaire with old *Eli*; 1 King. 13.
a seaventh in his bed with *Iacob*. 24.
1 Sam. 4.
18.
Gen. 49. 33

The fire burns some, as it did the *So-* Gen. 19. 24
domites; The water drown others, as
the *Egyptians*; the earth swallows up a Ex. 14. 27.
third sort, as it did *Corab*, and his com- Num. 16.
plices; the aire poisons a fourth, as those 32.
that are infected by the *Pestilence*. Nay,
what shall we say more? Not onely the
four Elements, but every creature may
be Gods Executioner to put an end to
our lives, if he command it.

We know what mischief the Frogs, Ex. 8. 9. 10.
and flies, Caterpillars, and Locusts did
to the *Egyptians*; yea, and the Lice not
only confounded their *Magicians*; but Ex. 8. 17.
also at Gods command devoured *Herod*. Act. 12. 23.

And if the base and contemptible creatures can end our life, no marvail, that the stronger and fiercer can easily do it.

Every age
of mans
life sub-
ject to
manifest
dangers.

Every age of mans life is subject to a thousand dangers, which all may bring death if God prevent not. How many thousand Infants have died at the brest, or in the cradle? how many children in their tender age? How many young men in the flower of their youth? how many strong men in their full and ripe age? And those that come to old age, have one foot in the grave already. And to say truly, it is almost a wonder, that any attaine to it, considering the manifold dangers, that the other ages passe thorough.

Death
cannot
possibly
be avoid-
ed.

But however, let a man live to the longest period of time, that any have attained unto; yet at last die he must: for what man is he (saith *David*) *that liveth, and shall not see death?* Psal. 89. 48.

The Pa-
triar-
ch's
though
they lived
long, yet
died at
last.

We read in the fifth Chapter of *Genesis*, of all the *Patrriarch's*, that lived before the Flood, that though they lived many hundred years, yet they died at last. *Adam* lived 930. years, and then he died. *Seth* lived 912. years, and then he died. *Mahalaleel* lived 895. years, and

and then he died. *Iared* lived 962. years, and died. *Lamech* lived 777. years, and died. *Methusalah* lived 969. years, and died. Let us look our face in these glasses, and we shall plainly see death in our faces: for if those that lived 900. years and more, could not be exempted from death, but must needs die at last; how can we think to escape, with whom the strongest, and of best constitution live not much above 70, or 80. years at most. *Psa. 90. 10.*

We were born to die, and as soon as we were born we began to die, look how many dayes, or weeks, or moneths, or years we have lived, so many, death hath devoured. And he that hath lived longest, of him death hath the surest hold, as having eaten up most of his time, and that which remains is uncertain.

We were born to die.
Magna pars mortis jam prateriit. Quicquid ætatis retro est, mors tenet: Seneca.

Every ache and pain; every sickness, and infirmity; every wrinkle, and gray-hair, should teach us, that we must die, for these are deaths Harbengers for that purpose. Nay, can we walk through the Church-yard by the graves, and sepulchres of our friends & neighbours, and not be admonished of death?

Every infirmity of body should put us in mind of death.

Can

Dead
corpses
and bur-
ial's
should
mind us
of death.

Can we see a dead corps carried to the earth, or hear the bell's ring for a Funeral, and not remember death? Are not the scul's, and rotten bones of the dead laid up in Charnel houses, and dark vaults, so many witnesses, that we must all die? As sure as the night succeeds the day, and Winter follows after Summer; so sure must sickness ensue after health, and death after life.

Death is
inexora-
ble & im-
partiall.

Death is inexorable, impartial, and cruel. It pitties none. It spars none. It regards none. High nor low, rich nor poor; old, nor young, learned, nor unlearned, fair nor foul.

Death cannot be deterr'd by threats; nor out-fac'd by looks; nor mastered by might; nor bribed by rewards; nor deceived by fair words.

Wisdom,
strength,
beauty, &c
cannot
prevaile
with
death.

Wisdom cannot prevaile with death, for then *Solomon* might not have died. Strength cannot prevaile with death, for then *Sampson* might not have died. Beauty cannot prevaile with death, for then *Absolon* would not have died. Wealth and riches cannot prevaile with death, for then the rich glutton would not have died. And yet we read of some that have been so far besotted and puffed up

up with pride, that they have thought themselves immortal.

Alexander the Great had such a crotchet Q. Curtius lib. 7. in his head, till being struck with a stone, he felt the pain of a festered wound, and then he saw and acknowledged his folly.

Antigonus his Successour in part of his Plutarch. Apoth. Dominions had a touch this way; and therefore being recovered of a certaine sickness, he said, He had learn'd thereby, that he was mortal.

And therefore to roote out this conceit, and to put him in mind of his mortality; we read of *Phillip* of *Macedon*, Phillip of Macedon his commendable practice. that he commanded the *Groome* of his chamber, every morning at his first awaking, to sound these words in his eares. REMEMBER PHILLIP THAT THOU ART MORTAL.

And surely, it was a commendable practise in a Heathen, & may justly shame many Christians, who (it is to be feared) seldome or never think upon their death. Every man, be he never so wicked will say, we must all die: But most mens lives make it manifest, that either they think, they shall never die; or at least, not of a long season.

We

We read of some wicked sinners, that
 Isa. 22. 13. have made a mock at death. *Let us eate
 and drink, for to morrow we must die.*

Isa. 28. 15. And others have said, *we have made a
 covenant with death, and with Hell we
 are at agreement.* Though a scourge
 run over, and passe thorough, it shall
 not come at us.

And St. Peter tell's us of others, that
 in the later dayes will mock at the day
 2 Pet. 3. 3. of Iudgment, saying, *where is the pro-
 mise of his coming? for since the Fathers died,
 all things continue alike from the beginning
 of the Creation.*

Most men
 put death
 far from
 them.

And though many are not gone so
 far in sin, as to mock at death & judge-
 ment: yet most men put it far from
 them, and with the fool in the Gospel,
 speak fair, and flattering words to their
 Luk 12. 19 souls, saying, *Soul eat, drink, and be mer-
 ry; thou hast goods laid up for many years;
 not remembring what follows: Thou fool
 this night will they fetch away thy soul
 from thee.*

If men be young, they think it an in-
 jury to hear talk of dying, though even
 then, happily death be not far of. And
 who is so old, but thinks he may live
 one year longer? Thus we deceive our
 selves

selves by a false reckoning, and our life steals away from us, ere we are aware; and death knocks at the door, & looks in at the window, before we ever seriously think of him.

Oh then (my soul) seeing it is most *Applicat.* certain, that this earthly tabernacle of thine must be dissolved, for it is made of clay; and clay is a mouldring thing. Though thou mend and dawbe it often, yet it will down at last. And seeing there are so many wayes of dissolving it, and thou knowest not which way thine must fall; In the fear of God let it be thy care to prepare for a better, against the time that this house of thine shall be dissolved. That Tenant will not be light at heart, that knows he shall quickly be turn'd out of doors, and yet hath no place provided, where he may put his head. And how can'st thou eat, or drink, or sleep in quiet, if thou have not assurance of a better dwelling, when this house shall fall?

Christ hath told me, that he ascended to prepare a place for his own. And St. Paul saith, *We know that if our earth-* *Ioh. 14.3.*
ly house of this tabernacle were dissolved, we
have a house not made with hands, but eter- *2 Cor 5.1.*
nall

Rev. 21. 27

2 Cor. 7. 1.

nall in the heavens. Surely the Lord thy God, that great Land-Lord, hath not been wanting to thee. He hath provided a better habitation, then any that hath it's foundation in the dust. All that he requires of thee is to fit thy self for it. It is a holy place, and no unclean thing can enter into it. Oh therefore labour to cleanse thy self from all filthinesse of flesh, and spirit, and to perfect holinesse in the feare of God. Here is the place of thy Pilgrimage. Oh set not thy heart upon it. Thou drawest every day nearer, and nearer to thine own countrey. Oh prepare thy self for the possession of it.

Ioshua
x. 11.

Remember what *Ioshua* said to the children of Israel. *Prepare you victuals, for within three dayes, ye shall pass through this Iordan, to go in to possess the land, which the Lord your God giveth you to possess it. Who knows, but within lesse then three dayes, he may passe through this earthly Jordan, this vale of teares into the heavenly Canaan? Let us therefore prepare our victuals. But what victuals? Surely the word of God is the food of our souls, let us store our selves with the promises of it; with those rich, and*

pre-

2 Pet. 1. 4.

precious promises, that can comfort and strengthen our hearts in the midst of all miseries, that can befall us here. Let us feed upon this *Manna* in the wilderness, till we come, and taste of the fruits of the heavenly *Canaan*.

O Lord, I know, that I am made of earth, *Prayer.*
 and anon shall return to earth again.
 Thy decree is passed, that once I must die, *Gen. 3. 19.*
 but by what kind of death it is known onely *Heb. 9. 27.*
 to thee. Ever make me to prepare for my removing hence; and in my wastage over this *Iordan* into the heavenly *Canaan*, save my soul from drowning, that I may safely arrive at the land of the living, at my appointed time through *Iesus Christ* my Saviour, Amen.

C H A P. VII.

*Of the shortness of mans life. and the uncertainty
 of the day of death.*

WE have heard, that death cannot be avoided, but most men comfort themselves with the hope of long life. They will grant, that they must die; but they hope the time is far off.

But Seneca saith, Dum differtur vita transcurrit.

Luk. 12. 19. off. Thus the fool in the Gospel over-
measured his life; not by dayes, or
moneths; but by years, and many years.
And the evil servant encouraged him-
self in his wickedness with this hope,

Mat. 24. *My master doth deferre his coming.* But we
48. 49, 50. know, they were both deceived. For to
the one it was said, Thou fool this night
will they take away thy soul. And, to
the other, The master of that servant
will come in a day, that he thinks not
off, and in an hour that he is not aware
off, and will cut him off, and give him
his portion with Hypocrites and unbe-
lievers.

A vaine
thing to
hope for
long life.

Alas! How vaine a thing is it for any
to hope for long life, we heard in the
former Chapter, how many wayes, and
means there are to bring us to our long
home. A thousand dangers do compass
us on every side; and we are safe in no
condition. Who then can have any sure
hold of long life? Hear what Iob saith,
Iob 14. 1. 2 *Man that is born of a woman is but of few
dayes, and full of trouble; He comes up like
a flower, and is cut down: he flyeth also as
a shadow, and continueth not.* And Iacob
Gen. 47 9. said to Pharaoh. *Few and evil have the
dayes of my life been, and I have not yet at-
tained.*

tained to the dayes of the years of my Fathers.

The holy Ghost frequently in the Scriptures compares mans life to those things, that are of least continuance; as namely *to the flower and grasse of the field, to a bubble, to a vapour, to a dream, to a watch in the night, to the flying of a bird in the air, to the gliding of a Weavers shuttle, to a race, to a fight, to a span, or hand-breadth; yea, and as if these things were too long to measure mans life by, David saith, His time is nothing.* The Hea-then have given us expressions not much unlike to these. One of them saith, that our life is a race from one mother to another; meaning from our natural mothers womb to the earth.

Ps. 102. 12.

Ps. 144. 4.

Iob 8. 9.

Iam. 4. 14.

Ps. 103. 15.

Isa. 40. 6.

Ps. 73. 20.

Iob 7. 6.

Ps. 39. 9.

Expres-

sions of

the Hea-

thens con-

cerning

the short-

ness of

mans life.

Another of them hath the same expression mentioned before, *viz.* that man is a bubble. Another being asked, what the life of man was, turned himself about, & immediately went out of their sight, that asked him; intimating, that the life of man is but a turn-about, and then 'tis done. Another not unfitly compares it to a flash of lightning.

And indeed if we except the time of Infancy, wherein we cannot well be said

*Revera bre-
vis est vita,
ars autem
longa, & il-
la praeipue
qua morbis
animi mede-
ri potest, Ze-
no.*

Time short
and un-
certain.

Iam. 4. 14.

Death
stealeth
upon us
like a
thief.

We are se-
cure from
death in
no time,
place, or
condition.

to live, because we have not then the use of reason; and the time of childhood, wherein we trifle, and play away our time; and the time of sleep, wherein we are as dead men, without action and imployment (unlesse it be by dreams, and fantasies) we shall find, that our life is far shorter, then we imagine: but if we compare it with the long line of eternity, it will appeare to be lesse then nothing. But though our life be short, yet if it were certain to us, it were something: but (alas!) herein also doth the vanity of it no lesse appeare; for who knows whether he shall live till to morrow? How many have been snatch'd away in the midst of their dayes? how many in the prime of their strength, ere they have been aware? death steales upon us as a thief, and comes like foule weather unlook'd for. Sometimes he smites us in the house, sometimes in the field, sometimes at our tables, sometimes in our beds, sometimes in the Church, sometimes in the market, sometimes in company of others, sometimes when we are alone, sometimes in the midst of our mirth, and height of our prosperity, sometimes in the midst of
our

our mourning , and depth of our misery. When we go forth of doors , we know not whether we shall return alive. In the morning , we may be dead ere night, and at night we may be dead ere morning.

Little did *Belshazzar* think of death, Dan. 5. 5, when he was carousing in the vessels of ^{30.} the Temple with his Princes , his wives, and concubines, though then (we know) it was near at hand.

Little did *Herod* think of death when Act. 12. 23. he put on his best robes , and made his eloquent oration, & yet (we know) even then it was not far off.

Little did the old world think of Gen. 7. 21. death by drowning, when it begun to rain, and yet (we know) they perished in the flood. Little did the *Sodomites* dream Gen. 19. of death by a shower of fire and brimstone , when it was ready to pour down on their heads.

Little did *Ananias* and *Sapphira* think Acts 5. 5. of death , when they dissembled, and ^{10.} lyed concerning the price of the possession, they had sold ; and yet they both fell down dead suddenly.

And in humane stories , we have remarkable examples of the strangeness,

and suddenness of many mens deaths.

*William
Rufus slain
in hunt-
ing.*

Little did our *William Rufus* think of death, when in his Hunting he was suddenly slain by an arrow shot at a Hart.

*Basilus
Macedo
slain with
a Hart.*

Little did *Basilus Macedo* the Emperour think of death when in the same sport he was killed with the stroke of a Hart.

*Carus and
F.Val slain
by light-
ning.*

Little did *Carus* and *F. Valerius Anastasius* think of death, when they perished by lightning.

*Drusus
Pompey
choak'd
with a
pear.*

Little did young *Drusus Pompey* think of death, when he was choaked with a peare, which he cast up, and caught in his mouth in sport.

*Anacreon
choak'd
with a
raisin, and
Marius
with a
hair.*

Little did *Anacreon* think of death, when he eat that Raisin, that choaked him; nor *Marius* that had the same end by a hair in a messe of milk.

And in like manner, little do the Gallants of our time think of death (though it be near them) which spend their time in ryoting and revelling, chambring, and wantonness, sports, and recreations, without any bounds or moderation; which say (at least in their hearts) as those *Epicures* in the Prophet did. Bring
Isa. 56. 12. *wine and strong drink; and to morrow shall be as this day, and much more abundant.*

The

The Psalmist discovers the vanity of the men of this world, saying, *They think they shall continue for ever, and call their houses after their own names.* But he adds. ^{Psalm 49. 11.} Man being in honour understands not; ^{20.} he is like the beast that perisheth. And the Apostle saith. *When they shall cry, Peace, Peace; then shall sudden destruction come upon them, as on a woman in travailing, and they shall not escape.* ^{1 Thes 5. 3.}

Oh then (my soul) esteem not much of this life, for it is but vanity, yea and a short uncertain vanity. Remember, that many have been taken napping by death, in the very acting of their sins, and the midst of their iniquities. And what canst thou tell, but if thou be bold to sin, death may be bold to do the like by thee also? remember that the time of death is uncertain; and therefore because thou knowest not the day, nor hour of it, live so every day, as if it were thy last, and take thy Saviours counsel to *Watch continually.* ^{Mat. 24. 42} For therefore the time of our departing is unknown to us, that we might not presume to go on in sin; but ever be in readiness; that whether it come in the day, or in the night; at the Cock-crowing, or in the

C 3

dawn.

dawning, we may be ready to open to him, and say as David did of Abimeaz;

2 Sam. 18. He is a good man, and brings good tydings.
27.

Prayer. **O** My God, teach me therefore so to number
Psa. 90. 12. my dayes, that I may apply my heart to
wisdome. And seeing my time is so short and
so uncertain; give me grace to be the more
diligent in thy service, and more carefull to
redeem the time, that I have formerly mis-
pent, by a wise and frugall improving of
that talent, that thou hast committed to my
trust, that I may render it into thy hands
with increase and advantage.

CHAP. VIII.

*That death makes a difference, and full separation
between the godly and the wicked.*

All men
divided
into two
ranks.

ALL the children of Adam are di-
vided into two ranks, & stations,
for either they be the Sons of
God, or the slaves of Satan: Christs
sheep, or the Devils Goats: good corn,
or evil tares, the servants of the Lord of
Hosts, or the retinue of the Prince of
darkness.

And though there are infallible notes,
and

and markes whereby they may be distinguished, and known the one from the other, even in this life, as great mens servants are by their Liveries that they wear, yet inasmuch as these notes, and markes are more in the inward, then the outward man, and therefore known to none so well as to themselves, and the masters, that they serve (though sometimes, through weakness, and temptation, the servant of Christ may think himself to be none of his: and through ignorance and presumption, the Devils child may think himself to be Gods) hence it comes to passe, that, there cannot be a full and manifest difference made in this world. For, as the Devil is Gods Ape, imitating by his juglings, and impostures the miraculous works of the most High: so his servants learn of him, to counterfeit, and imitate in some outward performances the servants of the Lord. And as Satan transforms himself into an Angel of light, so can his ministers do likewise. Hence it is, that there is so great a mistake in the world. For many Hypocrites go under the name of true Christians, and have a counterfeit Livery, like Christs, that in-

The marks whereby Gods children are known from the wicked, are more in the inner, than outward man.

A full difference can hardly be made in this life.

The Devil, Gods Ape can transform himself into an Angel of light; so his servants can learn to counterfeit.

2 Cor. 11.

14, 15.

2 Cor. 4 4.

deed is none of his, but appertaines to the Prince of the Aire, that rules in the children of disobedience. Many are taken for sheep, that hereafter will appear to be goats: and meny tares grow up together with the Wheat, that hereafter shall be plucked up and burnt.

Mat. 13 30.

The world
compared
to an Inne

This world is a great Inne, wherein there is no difference made betwixt the good and the bad, nay many times a base condition'd fellow shall have better usage then an honest man.

To a great
common
of Pasture.

It is the great Commons of Pasture, wherein there is no difference made between sheep, and goats, lambs, and kids, clean, and unclean beasts: nay many times these have better feeding then the other, and therefore they wax wanton against them, and push them with their horns and hoofs. It is the great Corn-field wherein the tares grow together with the Corn, and have as much moisture, or more from the soyle, then it; and therefore many times they overgrow, and overtop it.

To a great
Corn-field

In death a
full difference
is made be-
tween
good and
bad.

But now in death there is a plain distinction, and full difference made, which themselves do sensibly enough perceive in the very moment of dissolution; and others

others might see also, were their eyes opened in a spiritual manner to behold it.

For now the counterfeit Liveries are plucked off; false marks are wiped away; the sheep are known to be sheep, & the goats to be goats; the Corn to be good Wheat, and the tares to be evil Weeds.

In death counterfeit liveries are pull'd off.

Death, which is the end of all mens journey, hath two turnings, one on the right hand, another on the left; one upwards, towards heaven, another downwards towards Hell. In this life, which is our journey, there are many passengers, and such a crowd of company, that men can hardly be discerned who they are, or whither they go.

Death hath two turnings.

In the crowd passengers are not observed.

If two Lords with their Retinew, were riding together on the road, you could not easily distinguish the servants of the one from the other (especially if the one should counterfeit the others Liveries) but when they come to the *Bivium*, the parting way, then you may easily discern, who appertain to the one, and who to the other; for every man now follows his own master, waites on him to his house, and mansion, goes in with him, sups in the Hall with his fellows, and lodgeth there all night. So

Simile.

Death, which is the *Bivium* or parting way discovers attendants.

it

This
world is
our jour-
ney.

1 Cor. 2.8.

Rev. 20.

2.3.

If we have
stuck fast
to Christ
in the way
he will not
leave us at
our jour-
neies end.
1oh. 14.

2.3.

Rev 3.20.

1oh. 17. 24.

Satan will
own such
at their
death, as
have ser-
ved him
in their
life.

it is with us, we are all in our journey, while we are in this world, and cannot well be discovered here, whom we belong unto; whether to the Lord Iesus, the Prince of life, and Lord of glory; or to *Bel-zebub* the Prince of darknesse, and Lieutenant of the Bottomless pit: But at our journeies end it will easily appear, at our death it will be clearly revealed to our selves, and to the elect Angels, and spirits of just men; and at the general Iudgement; (which will find us as death leaves us) it will be manifest to all the world, of whose family, and household we have been. If we have gone through thick and thin with the Lord Iesus, and have not left him for the foulness of the way, he will not leave us in the end of it, but will lead us on the right hand, *and bring us up to the house of his heavenly Father, to the Pallace of everlasting Peace, and Glory in the highest Heavens; & there we shall sup with him, lodge with him, and abide with him for ever.* But if we have served Satan in our life time, he will own us at our death. And if we have forsaken Christs narrow way, because of its roughness, and walked in Satans broad way, because it hath been

been pleasing to our flesh; he will hale us, and dragge us on the left-hand, and pluck us down-ward to the bottomless pit, where we shall receive the wages of iniquity, everlasting perdition and destruction both of body and soul.

Oh then (my soul) think it not much, *Applicat.* if in this life there be little difference made between thy self, and others that have not received the like mercy; nay be content, if thy case were as *Iobs*, who was had in derision of those that were younger then he; of such as were children of fools, and children of base men, that were viler then the earth, and such whose Fathers he would have disdained to have set with the dogs of his flock. Be content though with *David*, thou should'st become the song of the drunkards, and be counted with the Apostles the off-scouring of the world. *Iob. 30. 1, 2. &c.* *Psa 69. 12.* *1 Cor. 4. 13.*

Remember what *Solomon* saith, *All things come alike to all men in this life: to the righteous and to the wicked: to the good, to the clean, and unclean; to him that sacrificeth, and to him that sacrificeth not. As is the good, so is the sinner, and he that sweareth as he that feareth an oath.* *Eccles. 9. 2.*

Be content then though others cen-
sur

sure thee to be an Hypocrite, and mere out-side; so that thy own conscience do acquit and discharge thee. The best of Gods servants have had the same measure. I passe not to be judged of you, or
 1 Cor. 4.3. of mans judgment (saith St. Paul) *there is one that judgeth, and that is the Lord.* Remember that yet thou art in thy journey. It is no marvaile, if a true man be hardly used on the road, if he fall into the hands of thieves. Comfort thy self with the remembrance of thy journeyes end. Onely take heed that thou forsake not thy master, for the foulness of the way. If thou stick to him, he will not leave thee behind him, but will carry thee through all the dangers and difficulties of the way, and own thee at the end of it.

We must
not for-
sake our
master for
the foul-
ness of
the way.

And be content with rough fare, course cloaths, and hard lodging. It is but for a night, and away. Think on the rich glutton, and poor Lazarus. The
 Luke 16.
19.20. &c. *one was cloathed in purple, & fine linnen; the other had scarce a ragge to cover his sores, The one fared deliciously every day; the other had scarce a morsel of bread to put in his mouth.* Here was a great difference; but where was it? In the way, on their journey,

ney, and at their Innes, & baiting-places, but when they came to their journeies end the matter was altered. The one, for his purple, & fine linnen, was cloathed with flames of fire, and confusion of face; and for his dainty fare, could not have so much as a drop of water to cool his tongue: the other had his sores cured with the leaves of the tree of life, his belly filled with the fruits of it, his nakedness covered with the robes of glory, and himself received into *Abrahams* bosome was made everlastingly happy.

*M*ost blessed Father, and Sovereign Prayer.
Lord of heaven and earth, be pleased to entertaine me into thy service here in this world, and give me what pay it pleaseth thee. Make me one of thy sheep, and put me in what Pasture thou pleasest. Let me be a grain of good Corn in thy field, and expose me to what winds and weather thou wilt. Onely I beseech thee, make me faithfull in thy service; an obedient sheep to the voice of my shepheard; a fruitfull grain, that may bring much increase; and then I know in due time, I shall be inned in thy Barn, when the tares shall be burned; I shall be set on the right hand, with the sheep, when

when many shall stand on the left with the goats; I shall follow thee at the end of my travailes, and be admitted into thy heavenly Mansions, when others shall be dragged to Hellish misery. Oh let death be to me the beginning of that life that never shall have end through Iesus Christ, Amen

C H A P. IX.

*Of the most wofull, and Lamentable death
of the wicked.*

THough to a carnal eye, there may seeme to be very little, or no difference at all between the godly and the wicked in death; because it prevailes over both, and brings both to the grave: For (as Solomon saith, *all go to one place: all was of the dust, and all shall return to the dust*: yet if the eyes of our minds be enlightened, & if we look narrowly into the matter, we shall find a vast disproportion between them; as we may perceive by that which hath been said in the former Chapter, and now shall be further manifested in this. For to the one it is a curse, to the other a blessing; to the one it comes armed with

Great difference
between
the godly
and the
wicked in
death.

with a sharp sting, to the other the sting is pull'd out that it cannot hurt; to the one it is the end of al pleasure & delight, and the beginning of everlasting pain; to the other it is the end of all pain, and the beginning of everlasting pleasure.

Oh how miserable, wretched, and fearfull is the death of the wicked! As he hath lived so he dies. He lived without conscience, and dies without comfort. He lived out of Gods fear, and dies out of his favour.

The death of the wicked most fearfull and miserable.

How will it cut him to the heart to be bid stand in his evil dayes, and pursuit of his evil courses; to be taken in the snare ere he is aware, to be violently haled to the bar of Gods Iustice; to bid farewell to all things that have been most dear to him in this life!

Profits, pleasures, honours, favours, high places, preferments; houses, lands, mannours, Wife, children, friends, and companions; silver, gold, brave apparel, dainty fare, strength, beauty, and what else soever he hath taken delight in, must now leave him. And by how much his heart hath been immoderately taken up with any, or all of these; by so much will his grief be greater to leave them.

All earthly contentments leave the sinner in death.

them. Imagine a man, destitute of Gods grace, and fear, to be cast upon his sick bed, by that sickness that shall end his dayes; to be shot through with deaths envenomed arrow: how doth he tosse and tumble day and night, without ease or rest? In the morning, he wisheth it were evening, and at evening, it were morning; there is no rest in his body, nor peace in his soul. That may be said most truly of him, which *Iob* once said of himself. *His bones are pierced in him in the night season, and his sinews take no rest. The arrows of the Almighty are within him, the poison thereof drinks up his spirit, and the terrours of God do set themselves in array against him.* And in this miserable condition, how will it increase his vexation to see his wife wayling, and wringing her hands: his children crying, his friends sighing, his neighbours condoling his miserable condition! How will it perplex his soul to think, and see, that his glasse is now run, and his life at an end! we say, life is sweet, and 'tis true indeed, and therefore Satan said of *Iob*. *Skin for skin, and all that a man hath will he give for his life.* But now would he give the whole world (if it were in his power)

The wicked have no comfort on their death-beds

Iob 30. 17.

Iob 6. 4.

Iob 2. 4.

power) he cannot lengthen his life one moment, or inch of time. There is no man (saith Solomon) *that hath power over the spirit to retain it; neither hath he power in the day of death, there is no discharge in that warfare, neither shall wickedness deliver those that are given to it.* How will

The conscience of the wicked torment them in death.

his conscience now torment him, that should be his greatest comfort? It will tell him of the time, that he hath mispent; of the day of Grace, that he hath neglected; of the acceptable time of salvation, that he hath contemned; of the many opportunities offered, that he hath refused. It will repeat unto him the sins of his youth, and of his riper age. It will forcibly bring into his mind those sins that (happily) have been long since committed, and he thought would never have been remembred any more.

Oaths, and blasphemies; lies, and slanders; injuries and oppressions; fornications, and adulteries; pride and worldliness; drunkenness, and quarrelling, with innumerable other sins will come thick, and three-fold into his mind. And though he would willingly forget them, and thrust them out of his thoughts, as *Amnon* did *Thamar* out of his chamber :

Sins fore-past come to be remembred on the death-bed.

2 Sam. 13. 17.

yet they will break in upon him, and forcibly return, do what he can. They will say unto him, we are thy works, and we will follow thee.

The wicked
helpless
in death.

What can the poor man do in this extremity? his body is tormented with sickness; his soul with horreur. Live he fain would, but he may not; die he must, and yet he dare not. That little time, that is left to him, and should be spent in calling upon God for comfort at the last gaspe, is now too little to dispose of his estate, & (perhaps) ill gotten goods; or (if he have made his will) to peruse, and review it.

Satan most
malicious
in death.

And that nothing may be wanting to make his estate miserable, Satan now steps in, and Shootes his fiery Darts of desperate temptations, to drive him even to desperation. In his health and life time, his manner was to flatter him in his sins, and to mince, and lessen great and grievous offences; but now he changeth his note, and makes little sins great, and mole-hills mountains. And withall, he aggravates them by every circumstance he may, and presents before him the severity of Gods Iustice, & the strictness of that account,
that

Satan ag-
gravates
sins in
death.

that is presently to be made. Nothing can now comfort his soul, but hope of mercy from God: but (as *Bildad* saith) *Iob 8. 14.* *his hope is like the spiders web*, or the giving up of the Ghost. For (alas) what hope of mercy can he have in death, that despised the riches of Gods bounty, long-suffering and patience in his life? *Rom. 2. 4.*

Oh (thinks he) that it might be permitted to me to live a little longer! How would I redeem the time, that I have mispent! how would I humble myself before God, and repent of my sins! how would I reform my life, and redresse my wayes! how diligently would I frequent Gods house, how attentively would I hear his word, how would I reverence his ministers, love his people, call upon his name, sanctify his day, observe his ordinances! how would I improve every offer of grace, & opportunity of mercy. But whiles he is thus in his vain wishes (for now it is too late) death dragges him like a merciless Sergeant to the Bar of Gods Iustice, and hales him like a cruel Tayler to the prison of Hell. He strives with death, but it is too hard for him; his eyes now be-

The desires, and promises of the wicked in death are vain, and fruitless.

Death prevents the desires of the wicked.

All the
members,
and senses
of the bo-
dy faile in
death.

gin to be dimme, that he cannot see; his eares to be deaf, that he cannot hear; his tongue to faulter, that he cannot speak; his hands are so feeble, that he cannot lift them up, his feete so stiffe that he cannot put them down. All his outward members now fail him; yea and his vital parts begin to yield to a dissolution. The cold sweat of death is now over all his body, and now is that evil day come, that Solomon speaks off. *The light is now darkened; the Keepers of the house tremble, the strong men bow themselves, the grinders cease, and they that look out of the windows, are darkned.* The silver Cord is now loosed, the pitcher is broken at the fountain, and the wheele at the cistern. Dust now returns to dust, and the spirit returns to God that gave it; not to be glorified: for then it were the happiest day, that ever befell it: but to receive the sentence of condemnation. *Take him, bind him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth.* Ah Lord, who doth not tremble to think upon this wofull parting: whose heart doth not ake within him, to think upon the poor damned soul that is now in the pawes
of

Ecc. 12. 3,
4, 5, 6, 7.

The soul
of the
wicked re-
turns to
God, not
to be glo-
rified, but
condem-
ned.
Mar. 24.
51, 25, 50.

of Satan, descending towards the bottomless pit! what screeks, and grones, what howlings, and lamentations doth it make! well might *Adrian* the Emperour cry out, *Mi animule, blandule, tremule, quo vadis?* My poor sweet trembling soul whither goest thou? whither? himself might answer himself thus. Even to the infernal pit: to the lake that burns with fire, and brimstone: to the place of torments, that are endless, easeless, and remediless. The soul being now deported, hath left the body, a lump of earth, ugly, loathsome, and deformed: cold as a stone, stiffe as a tree, fit for no place, but a hole in the earth, fit for no company, but putrified corps in the Church-yard. The dearest friend, that it had in it's life time, can have now no pleasure in it, nay cannot abide to behold it. What then becomes of it? it is carried on a bier to the place of its burial, laid in a grave, where in a short time the worms consume the flesh, and rottenness eats the bones: so that as *Iob* Iob 17. 13, 14. saith it may truly say: *The grave is my house: I have made my bed in darknes; I have said to corruption, Thou art my Father, to the worm thou art my Mother, and*

The
speech of
Adrian at
his death.

The body
ugly, and
loathsome,
when the
soul is de-
parted.

The bodies of the wicked must rise again to receive punishment.

my sister. And yet this is not the end of it's misery, for as it hath been partner with the soul in sinning, so must it arise again at the last day, and being joyned with it again, must be a sharer also in suffering such torments as for nature are intollerable, and for durance everlasting.

Applicat.

If we would shun the death of the wicked, we must forsake his course of life.
Psal. 119.
115.
Psal. 26. 5,
6, 9, 10.

Ah then (my soul) is this the death of the wicked; tremble at the very remembrance of it: and endeavour by all means to be delivered from it. But in vain it is to wish to avoid his death, unlesse thou first forsake the manner of his life; for as a man lives, so he must die. Therefore say with David, *Away from me ye wicked, for I will keep the commandments of my God.* And again, *I have hated the congregation of evil doers, and will not sit with the wicked, &c. Gather not my soul with sinners, nor my life with bloody men, in whose hand is mischief; and their right hand is full of bribes: But as for me I will walk in my innocency; Redeem me, and be mercifull unto me.*

Pro. 1. 10.

Therefore, if sinners intice thee, consent thou not. When thou art tempted to any sin, think upon thy end. Remember the good counsell that is given thee by a god.

a godly and learned man who saith thus,
 Think on thy eyes that shall wax dimme in death, and thou shalt easily turn them away from vanity. Think on thy eares, that shall wax deaf in death, and thou shalt easily stop them against wickedness, and obscene words. Think on thy tongue, that shall wax stiffe in death, and thou shalt have a greater care of thy speech. Let the sweat, and anxiety of those that die, be continually before thine eyes: so shalt thou easily contemne the delights of the world. Let the nakedness of those, that go out of this life, be continually in thine eyes, and poverty in this life shall not be grievous unto thee. Think on the horreur of the whole body in death, and thou shalt easily contemne the glory of the world. Think upon Cardinal *Woolsey's* complaint, when it was too late. Had I been as carefull to serve the God of heaven, as my great master on earth, he had never left me in my gray hairs.

Doctor
Gerard in
 his Medi-
 tation of
 the dayly
 considera-
 tion of
 death.

The re-
 mem-
 brance of
 death pro-
 fitable in
 life.

Cardinal
Woolsey's
 complaint
 at his end.

Remember how the wicked shall complain and cry out after death, as we have it in the book of *Wisdom*, *What hath pride profited us, or what good hath riches*

Chap. 5.8,
 9, 10, 11, 12,
 13, 14.

with our vaunting brought us? All those things are passed away like a shadow, and as a Post, that passeth by. And as a ship that passeth over the waves of the water, and when it is gone by, the trace thereof cannot be found, &c. Even so we in like manner, as soon as we were born, began to draw to our end, and had no signe of vertue to shew: but were consumed in our own wickedness. For the hope of the ungodly is like dust, that is blown away with the wind; like thin froth, that is driven away with the storm: like as the smoak that is dispersed here, and there with a tempest, and passeth away as the remembrance of a Guest, that tarryeth but a day.

The fear-
full deaths
of the
wicked
not to be
forgotten.

Call to mind the fearfull examples of Gods Iudgments in the wretched, and desperate ends of *Spira*, *Hofmester*, *Crescentius*, *Latomus*, and such like wicked enemies of Gods truth, and other Hypocrites, and notorious offenders, which have died in desperation, and without any hope of Gods mercy.

Prayer. *O* Lord my God, I beseech thee work the true fear of thy name in my heart, that I may never walk in the paths of the wicked, least I come to their end. Shew me the path
of

of peace, and guide my feet in it, that I may not slide. O let my soul live, and it shall praise thee. But gather not my soul with sinners, nor my life with bloody men. Guide me with thy counsel here, and receive me to glory hereafter through Iesus Christ my Saviour, Amen.

*Psal. 119.
175.*

Psal. 73. 24.

C H A P. X.

Of the most happy, comfortable, and blessed death of the righteous.

A Holy life is ever accompanied with a happy death; and therefore it cannot be, but a godly man is then most blessed, when he leaves this world; and of such it is that Solomon saith, *The day of death is better, then the day, that one is born.* And David Pretious in the sight of the Lord is the death of all his Saints. Death to the righteous man is the end of all travails, and the haven of rest. This world is a wilderness, where in we wander here and there, as Pilgrims, and strangers, subject to a thousand dangers; death brings us to our home. This world is a sea wherein we float, and are tossed to, and fro, with contrary waves

*Qualis vita
finis ita.*

*Eccles. 7. 1.
Psal. 116.
15*

The world is a wilderness death brings us to our home.

The world is a sea of troubles; Death the haven of rest.

waves, and winds; as, sometimes of prosperity lifting us up; sometimes of adversity casting us down. Death is the Port of ease, and the Haven of refreshing.

This present life is our seed-time, death the harvest.

This present life is the time, and season of sowing; now we know, that seed-time is a busy time, and full of Labour. death is the Harvest, wherein we reap a plentiful crop of everlasting comfort. And as the pleasure, that men take in reaping the fruits of the earth, doth make their toyl in Harvest seeme light and easy: so that abundance of rest and peace, that death brings with it, doth infinitely countervail the pangs & pains of it. Here the soul is in a dark, and loathsome prison; death opens the door, let's it out, and set's it at liberty.

Death opens the prison door.

Mr. Denison in his

3. Fold Resolution.

The soul as a prisoner rejoiceth at her freedom.

This life compared to a long fit of sickness, &c.

The bird (as one saith) that hath been kept a great while in a Cage, will chaunt it merrily, when she comes forth.

The prisoner, that hath layen long in the Dungeon, rejoyceth exceedingly, when he hath obtained liberty. So shall it be with the righteous in death.

This life is a long time of sickness, wherein for extremity of pain we can take little, or no quiet rest, but in death

we

we sleep soundly, sweetly, and without disturbance. And therefore we may say of him that dies in the Lord, as the Disciples of Christ did of *Lazarus*, *Lord if he sleep he shall do well.* Hence it is that death in the Scripture is frequently called a sleep; and the righteous, when they depart this life are said to fall asleep.

Death frequently in Scripture compared to sleep.

In this world, while we bear about with us this body of death, we cannot choose but sin dayly; and to a good heart, what greater grief is there, then to sin against God? But now death cures this malady.

Death frees us from sin.

Sin brought death into the world, and to the godly death takes away sin; and as a learned and reverend Divine saith, stops all the pipes, and conduits of it in our nature.

Bp. Comper.

And as in this world we sin against God: so here we suffer for sin: Oh who knows, the miseries, troubles, sorrows, afflictions and temptations, that befall us in this present life? now death puts an end to these also; as *Sr. Walter Rawleigh* said of the sharp axe, that should behead him; It would cure all his infirmities. *Blessed are the dead that die in the*

Death ends all sorrows.

Rev. 14. 13.

Lord,

Lord, even so saith the spirit, that they rest from their labours and their works follow them.

Inward temptations shall then no more molest us; outward calamities shall no more oppress us. All teares shall be wiped from our eyes; all sorrows removed from our hearts; all reproaches done away from our names. Fear, shall no longer perplex us; cares shall no longer distract us; nor any other kind of evil any more molest us. But this is not all. It is but the one half of that good, that death brings us: for it not onely puts an end to all the miseries of this life; but also puts us into the possession of eternal happiness.

Death
puts us in-
to the pos-
session of
happiness.

Death (indeed) is but a grim Porter, but it opens the gate of everlasting life to us. *It brings us into the glorious presence of God Almighty, of Christ Iesus, and of all the blessed Saints, and Angels.* And therefore who would not desire to die? Imagine now a sincere Christian, to be walking on in his journey towards heaven, sighing, groaning, and grieving under the burden of sin, and many miseries of this present life, and crying out with St. Paul, *Wretched man that I am,* who

Simile.

Heb. 12.22

Rom. 7.

who shall deliver me from the body of this death. How welcome is death, when he comes, to such a one? How willingly doth he submit to Gods hand on his death-bed? what sweet prayers, and ejaculations doth he send up to the throne of Grace? what gracious words do proceed from his mouth, to all that come to visit him? How sweetly doth he comfort, and counsel his wife; blesse and admonish his children, instruct and exhort his friends, and neighbours? what a comfort is it to see, and heare him so willing to die, so desirous to be dissolved? what an impression do his last words usually make in the minds of all that heare him. Lord (saith he with Iacob) *I have waited for thy salvation*; with David, *when shall I come and appear before the presence of God?* with Paul, *I have fought a good fight, I have finished my course, I have kept the faith: from henceforth there is laid up for me the crown of righteousness, &c.* with Christ Father into thy hands I commend my spirit.

Death
welcome
to the
godly.

The Saints
sweet be-
haviour in
death.

Gen. 49. 18

Psal. 42. 2.

2 Tim. 4. 7.

8.

Luke 23.

46.

In the mean while, he is not at rest with himself, but still his heart cries out, *When shall I remove out of this house*

2 Cor. 5. 3.
2, 3.

house of clay, and enjoy that house that is above, not made with hands but eternal in the heavens? When shall I put off these rags of corruption, and be cloathed with the robes of Glory?

Psal. 120. 5. *Woe is me that I dwell in Mesheck, and have my habitation in the tents of Kedar. Come therefore, Lord Iesus, come quickly.*

Rev. 22.
nr.

**Applica-
tion.**

Well then (my soul) is it thus with such as fear the Lord? Is their death so happy, blessed, and glorious? Oh then, study to live the life of the righteous, and then (without doubt) thou shalt die the death of the righteous,

Psal. 37. 35. *marke the upright man (saith David) and behold the righteous, for the end of that*

Isa. 57. 2. *man is peace. And the Prophet Isaiah, They shall rest in their beds each one walk-*

The grave to the Saints a bed of spices. *ing in his uprightness. The grave to a good man is as a bed of spices. He shall rest sweetly there till the general Resurrection; and then his body shall be*

Phil 3. 21. *raised in the virtue of Christs Resurrection, changed, and made like his glorious body, that so being joyned to the soul again, it may together with it, be made partaker of everlasting glo-*

The bodies of the Saints shall be glorified at the Resurrection.

And

And therefore Solomon saith truly, *the righteous hath hope in his death.* Pro. 14. 32.

Remember therefore what the Apostle St. Iohn saith. *Every man that hath this hope, purifieth himself even as he is pure.* 1 Ioh. 3. 3. And St. Paul, *Having therefore these promises, let us cleanse our selves from all filthiness of flesh and spirit, and embrace perfect holiness in the fear of God.* Let nothing therefore seeme hard to thee in Gods service. Let nothing be grievous, irksome or tedious, look unto the end. The end will be peace. Hope of heaven should stir us up to holiness.

Therefore be not weary of welldoing for in due time thou shalt reap if thou faint not. Gal. 6. 9.

O Lord my God, help me, I beseech thee, Prayer.
in all the tryall's and troubles of this mortall life. Enable me patiently, and peaceably to passe through them. Let my heart be upright in thy service, that when I shall recieve the sentence of death I may say with good Hezekiah, Remember now I beseech thee (O Lord) how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. Oh let
2 King. 20. 3.
my

Num. 23.
10.

my life be holy, that my death may be happy. Let me die the death of the righteous, and let my last end be like his, Amen.

F I N I S.





The second
T R E A T I S E.

To the Worshipfull, and much honoured,
ROGER WILBRAHAM
O F

*Decrefold Esquire, the blessings of
this, and a better life be multiplied.*

Worthy Sir,

THe Dedication of
Books to Persons of
worth, and eminency,
is very ancient, having al-
so warrant from the word of
God.

E

S^t. Luke

Luke 1. 3.

S^t. *Luke*, the beloved Physician, made chocie of *Theophilus*, an eminent Professour of Christian Religion, to whom he gives the title of most Excellent, to Dedicate, not only the facts of Christ, in the Gospel, by him written; but also the *Acts* of the Apostles,

Acts 1. 1. in his other Treatise: let it not therefore (I beseech you) offend your worship, that I have prefixed your Name to the ensuing part of this Treatise, as I have done in the former, to that worthy *Lady*, so nearly related to you.

For, the same reasons, that usually prevaile with others,

in

in the like case, have emboldened me to this attempt.

As, 1. the testification of my love, and thankfulness, for your undeserved respects to me, manifested upon all occasions, ever since my lot fell, by Divine Providence, to be your unworthy Minister.

2^{ly}. That under the shadow of your wings, I might shelter my self, and these my Meditations, from the biting teeth of any envious *Momus*, or jeering tongue of any scoffing *Mimus*, that might unjustly assault either me, or them.

3^{ly}. That I might shew my

willingness to further your Faith, Hope, and Patience, in that great work of preparation for death, which is a main duty incumbent upon all men, espeically such as have silver hairs upon their head, which should put them in mind of a more speedy dissolution; for we are wont to say, Young men may die, but old men must.

Sir, The Lord hath lengthened your life to a good old Age, and (which is far more and better) these gray hairs of yours, are (I doubt not) found in the way of righteousness, which Solomon saith
are a crown of Glory to a man.

You have seen the goodness of the Lord, in the land of the living, manifested to you, and yours, in a more than ordinary manner. He hath abundantly blessed you, both with spirituall blessings, in heavenly, and temporal, in earthly things. You have not lightly tasted, but largely drunk of the upper, and neither springs of comfort.

I might mention many particulars, but I forbear, least I should incurre the suspicion of flattery, only let me name one, or two, in stead of many more, *viz.* the great blessing God bestowed on you, in a

Ps. 128. 3.

gracious and dear comfort, while she lived with you; and another as great as that, and the main product of it, to wit, the great comfort, and contentment you have had, from pious, dutiful, and obedient children, both living, and dead. And that now also, you see the hopeful issue of divers of them, *your childrens children, like olive-branches round about your Table.*

And now, Sir, what doth the Lord your God require of you (as was once said to Israel) but to fear the Lord your God, and to walk in his wayes; to love him, and to serve him with all
your

your heart, and with all your soul, *Dent. 10. 12.* for, *Non datur beneficium, nisi propter officium.*

God expects a return of his Talents with advantage. *Mat. 25. 27.* And he to whom much is given, of him much shall be required, *Luke 12. 48.*

Some of the Heathens, have seen this. It is reported of *Marcus Aurelius*, that, after he had vanquished *Popilion*, general of the *Potent Parthians*, he spake thus unto him after the Battel; I tell thee of a truth, that I stand in greater fear of fortune, at this present, then I did before the Battel, for she careth not so

much to overtake the conquered, as to subdue, & vanquish the conquerours.

Seeing therefore, the Lord hath abounded, in his goodness, mercy, and loving kindness to you, let it be your care, to abound in thankfulness, love, and obedience to him again: and I hope, it is your care, so to do, & in truth of heart, to say with David, *Psalm. 116. 12.* *Quid retribuam Domino? What shall I render to the Lord for all his benefits to me? I will take the cup of Salvation, I will call upon the name of the Lord, & pay my vows unto him.*

Go on still worthy Sir, in the name, and strength of your

your God, to abound more
 and more in wel-doing, that
 you may be as a tree of righte-
 ousness, planted in the courts Psal. 92. 13,
14.
 of Gods house, and watered Ezek. 47.
12.
 with the streams of the San-
 ctuary that may still even in
 old age be more flourishing,
 and fruitful; that so, when
 you have finished your course
 in this vale of misery here, you
 may receive the crown of 2 Tim 4. 8.
 righteousness hereafter, w^{ch}
 is laid up in the highest Hea-
 vens, for all those who love
 the Lord, and long for his
 appearing, which he humbly
 prays for, who presents you
 with this poor Paper-token
 of love, and service, instead
 of

Epistle Dedicatory, &c.
of a better gift, and professeth himself to be, Sir,

*Your worships ever
much obliged:*

E. B.



THE
PERFECT WAY,
TO
DYE in PEACE.

OR
A Treatise of DEATH.

The second Part.

CHAP. I.

*Shewing in general what preparation for death is, and
who they are that can rightly prepare for it.*

IT is but lost labour to meditate of death, unlesse that meditation draw us to serious preparation for it. And therefore all that hath been said heretofore ought to be a preparative to this preparation. It is in vain to know the nature, kinds, causes, adjuncts, & consequents of death; the wofull estate of the wicked, the happy condition of the godly after this life, unlesse the knowledge of these things work in our hearts a holy care to passe the time of our sojourning

In vain we meditate of death, unlesse we prepare for it.

ing here in Gods fear, that we may end our dayes in his love, and favour. And therefore because it is not in our power,

Jer. 10.23. or strength to do this; (for it is not in man that walketh to direct his way,) we should dayly beg it of God, by fervent

Psa. 90.12, and earnest prayers, that he would teach us so to number our dayes, that we may apply our hearts to wisdom. We have heard in the former part, that this preparation we speak off is necessary for all men; the benefit of it exceeding great, the danger of the neglect of it exceeding deadly. It remaines therefore now to consider, what this preparation is, wherein it consists, and how we may through Gods grace so perform it, that when death comes, we may be willing and ready to die having nothing else to do, but to sing withold *Simeon*, a *Nunc dimittis* Lord now lettest thou thy servant depart in peace, according to thy word.

Luke 2.29.
What preparation for death is.
Though there be many actions in this preparation, yet here they are taken conjunctim, as one.

Preparation therefore for death is a holy action of a true believer whereby he is made fit and ready to dy well, and happily.

It is an action] Therefore something is to be done, ere we can end our

our dayes in peace. Those that think they shall die well, and yet never take any paines in this so necessary work of preparation, much deceive themselves.

There is some difficulty in every thing that is excellent; and by how much a thing is more excellent, by so much the difficulty is greater to obtain it. Now a blessed death is the greatest blessing that can befall us; and shall we think to obtain this without any care or industry?

Arts and sciences are not learned without much study, and diligence; and shall we ever think to learn the Art of dying well, which is the chiefest of all Arts, as being the end, to which the meanes are subordinate, with one Lord have mercy upon us? no it cannot be.

It is an action, and a holy action] and therefore, we are not to think it consists in civil or ceremoniall respects. It is not so much the labour of the outward, as the endeavour of the inner man. Bodily strength is not required, but spirituall in this business.

It consists not in mumbling over a formal confession to a Priest, receiving absolution from him, holy water, cros-
sing,

A difficult thing to prepare for death.
τὰ κἀλα
θυσια.

Qui cupit
opratam
cursu con-
tingere me-
ram
Multa tu-
lit, fecit-
que puer, su-
davit & al-
sit. Hor.

Prepara-
tion con-
sists not
in out-
ward cere-
monies.

sing, oyling, and such like trumperies; no, nor yet in making a mans will, settling his estate, preparing his Coffin, and winding sheet, appointing a place where his corps may be laid; though these things be lawfull and commendable: but in the inward disposition of the soul, & a holy frame and temper of the heart, to be willing to be absent from the body (as *St. Paul speaks*) and present with the Lord.

2 Cor. 5.6.

A man in his natural state cannot prepare for death.

And therefore it is added of a true Believer} one that by a true faith is ingrafted into Christ, and hence it follows, that he that is in his natural estate, and out of Christ cannot perform it.

A natural man is only led, & guided by nature. And it is against nature to desire to die; for nature desires the continuance of it self, and abhors a dissolution.

A man merely natural wants those graces, that are requisite for this work. And how can a dead man do the actions of life, which are required in this duty? Actions of spirituall life are required for a happy corporal death. Now the Apostle tells us, *that by nature we are dead in trespasses, and sins, aliens from the*

Eph. 2. 1, 12

Common-

Common-wealth of Israel, and strangers from the covenant of promise.

It is added that it is such an action of a believer, as makes him fit and ready to die] And by this we see plainly, that most men in the world know not what it means. For most mens care is

Most men know not what preparation means.

how they may live long, not how they may die well. *How they may enjoy the good things of this life in abundance. How they may obtaine Corn, and Wine, and Oyl.*

Psal. 4.6.

Hab.2.6.

How they may lade themselves with thick clay; live at ease, eat, drink, and be merry.

Luke 12. 19.

This is the greatest care of the *Epicures* of our time. And that they may nestle themselves in their fools Paradise here long enough, how do they pamper ther bodies? how nice and curious are they in their diet, lodging and apparell? what seeking is there to the Phisician to continue or recover health?

But where's the man that cares a right for his death, that is mindfull of his mortality, & every day fitting himself for his departure hence? though this ought to be every mans care, and in this doth this preparation cheifly consist.

Few men mindfull of their mortality.

Therefore (O my soul) apply this business

Applicat.

Phil. 4. 13.
and 2. 13.

Isa. 26. 12.

*Ille vincet
in nobis, si
modo nos in
illo manea-
mus. Eras.
in Præp. ad
mort.*

Hos. 13. 14.

business withall thy might. It is a hard task indeed, but what saith St. Paul, *I can do all things, through Christ that strengthens me. It is God that worketh the will and the deed.* And he hath said, *He will work all our works for us.* Fly therefore to him by earnest prayer, and beg grace of him to do that which nature cannot. The Lord Iesus Christ who hath overcome for us, will also in due time overcome in us. He hath said, *O death I will be thy death, O grave I will be thy destruction.*

Fear not therefore nor be faint hearted: but buckle thy self to the combate; and (without doubt) the victory is thine own.

Prayer. *I Beseech thee (O gracious Lord) that once said'st to Hezekiah, Set thy house in order, for thou must die and not live; be pleased to set my heart in order, that I may live and not die; I mean not the death of the wicked, neither let my last end be like his. Oh manifest thy power in my weakness, and let thy grace be sufficient for me, that I may make such a holy preparation for death, that the day of it may be better to me, then that wherein I was born, Amen.*

CHAP.

C H A P. II.

The kinds of preparation for death, viz. the one general, required of all men in their health and strength, and wherein it consists; the other more special respecting the time of sickness.

WE have heard what this preparation is; let us now consider the distinctions of it:

Preparation for death is either more general, respecting our whole life, especially the time of our health & strength, or more special, respecting the time of sickness, or other calamity, whereby God summons us to make our account before him.

Preparation distinguished.

The first of these is done by two means in the general, 1. By making our peace with God. 2^{ly}. By Arming our selves against death.

2 Means of general preparation.

The second is done, by renewing the same peace once made, 2^{ly}. By reviewing the same armour, buckling it on us, and exercising it in the very brunt and heat of the battel.

1 We must make our peace with God.

Concerning the first, we must make our peace with God; for death is Gods Sergeant, and therefore we must sue out our pardon from the judge, & then

F

the

Death
compared
to a Bay-
liffe.

2 Means
of recon-
ciliation
Repent-
tance, and
faith.
Faith and
repent-
tance two
twins.
Gen.25.26

We are at
odds with
God by
reason of
sin.

the Sergeant will release us. We are Gods debtors, and death is Gods Bayliffe; when the Creditor is satisfied, the Bayliffe looks for no more, but his fee and is gone, nor will trouble us any more. Now our pardon is sued out, and our peace made by two means especially, Repentance and faith. Which are two graces so near a kin, that they cannot be separated, though they may, and must be distinguished. For, like two twins, they are conceived, bred, and born together; or if the one thrust out before the other like *Esau*; yet his fellow, like *Jacob*, holds him by the heels and stayes not long behind him. Faith indeed is the elder sister, and born first; but being weak and not able to make her voice heard; repentance that cryes first, is first observed, and known to be a living child. Hence it is, that she is taken of some to be the elder sister, and sometimes hath priority of place, as here now, in this present discourse, we are at odds with God by reason of our sins; he hath a controversy with us for them. Repentance sues for pardon; but hath nothing to offer by way of satisfaction; but faith goes further; for though it

it petition for grace and mercy, and that without any desert on our parts; yet without it humbly presents an all sufficient ranfome once paid to the Iustice of God, for acceptance by our ever-blessed Mediatour, and Advocate, who hath discharged our debt, pleaded our cause, and purchased everlasting redemption for us.

Sin is the great Make-bate between God and man. Repentance and faith are required on our parts, as means of reconciliation.

Sin the great make-bate between God and man.

First then we must repent of sin, or else we can have no peace with God, nor any true hope of it. As Iehu said to Io. *2 Kin. 9. 22.* *ram. What peace can there be, while the whordomes of the mother Iezabel, and her witchcrafts remain?* So may God say to that man, that hopes for peace, and yet repents not of his sins. What peace can there be, while thou repents not of thy wickednesse? while thy whordomes, and adulteries swearing, lying, pride, and drunkenness remain? *There is no peace* *Isa. 48. 22.* *(saith my God) to the wicked, as the Prophet Isaiah hath it.*

Now repentance consists in a holy sorrow, grief, and compunction of heart,

Wherein repentance consists,

heart, for that we have offended so good a God, so gracious a Father, so sweet a Saviour, so holy a comforter; joyned with a sincere purpose of heart, resolution, and endeavour to forsake every sin (so far as we shall come to the knowledge of it) and to walk in holiness and newness of life before God for avertimes.

Repentance must not be deferred.

Therefore that man, that will ever die well, must not differre his repentance, but with all speed must turn from sin, forsake his evil wayes, and walk in new obedience the remainder of his dayes. Many undo themselves for ever, by putting off the time of their repentance, thinking that repentance is the easiest thing that can be; and that they may, and can repent when they will; and that it is time enough to repent when they can do nothing else.

Vain conceits of wicked men.

Qui dat penitentiam, non dabit peccanti penitentiam
Aug.

Tush (say they) God is merciful and if I can but say Lord have mercy upon me, at the hour of death it is enough. But Oh that such men would remember that worthy saying of a Father! He that hath promised remission of sin to all that repent, hath not promised repentance to all that sin. Noe, repentance

is Gods gift, and one of his chiefest ^{Repen-}
 Jewels, that he doth not cast before e- ^{tance}
 very swine. God now call's, and invites ^{Gods spe-}
 us to come home unto him by repen- ^{cial gift.}
 tance; if we will not, but turn a deaf
 eare to his call, it is just with him, to
 refuse us, and turn away his cares from
 our cries, *when our destruction comes upon*
us as a whirlwind, and our ruin as a tem- ^{Pro. 1. 27.}
pest. Oh that we know in this our day
 the things that belong to our peace!
Now is the acceptable time; now is the day
of salvation. To day, if ye will hear his ^{2 Cor. 6. 2.}
 voice, *harden not your hearts:* the Lord
 may say to such as differre their repen- ^{Psa. 95. 7, 8.}
 tance.

Hodie tibi, cras mihi.

To day is thine, To morrow is mine.
 To day thou maist repent, and be saved;
 to morrow it may be too late; thou
 may'st perish, and be damned.

Alas! how many thousands have sunk ^{Many}
 down into hell this day, that have ^{damned}
 dreamed of to morrow, but never saw ^{to day,}
 it! Are we not then happy that we have ^{that}
 so happy an opportunity? Who is so ^{dreamed}
 mad, as if a 1000 pieces of gold, were ^{of to mor-}
 offered to him to day, would refuse it, ^{row.}
 and say; not to day, but to morrow.

And yet a far greater price is now in our hands, and we wilfully cast it from us; whereas it may be we shall never have the like offer againe.

Sick mans
repentance
seldome
found.
Eccl.12.1.

Besides, the sick mans repentance is very seldome a sound repentance; therefore it is good to take *Solomons* counsell to *Remember thy Creator in the dayes of thy youth*. Is it not a mad part to lay the greatest load on the weakest horse? Old age, and Sicknesse is not a fit time for repentance.

God will
not be ser-
ved with
the devils
leavings.
Mal.1.14.

God will not be served with the Devils leavings. He will have the best and not the worst, *Cursed is he that hath a male in his flock, & offers that which is lame, or halt, or torne*, offer it now to thy Prince will he accept it? God will have the first fruits, and not the gleanings.

Simile.

How would that man be laughed to scorne, that went to sow in time of harvest, when other men went a reaping? old Age and Sicknesse, should be the time of reaping not of sowing comfort.

Luke 23.
42.

Mat.20.6.7

Object: But was not the thief saved at the last hour, and in the Parable we read of some that were called at the eleventh *Solut*. It is true indeed, It is not impossible to repent on a mans death-bed;

bed, and so to be saved, but it is very improbable, for us to expect it, if we contemne or neglect the offer of grace.

We do not use to rest upon possibilities in matters of our commodity in this world, but go the likeliest way to obtaine them. And shall we be so desperate, as to venture our souls upon a bare possibility? It's possible such a one shall be saved; but it's a thousand to one more probable he shall be damned. We read (indeed) of one that was so saved, that we should not despair; and but of one, least we should presume. And for that one that is now in heaven, repenting at the last hour, many millions are in Hell putting off repentance to the last hour.

We must
not rest
upon pos-
sibilities.

O then (my soul) be not deceived; God is not mocked; *for whatsoever a man soweth that he shall reap.* Sow therefore the good seed of sorrow for sin, in the fallow ground of thy heart, plowed up with the sharp culter of Gods word; and water that seed with the tears of true repentance, now in the seed-time of thy health, and strength, and then thou shalt reap a full crop of comfort at the time of Harvest; I mean

Applicat.
Gal. 6. 7.

Ier. 4. 3.

No Agag
must be
spared.

1 Kin. 20.
42.

The mind
of man
unfit to
repent in
time of
sickness.

Impedi-
ments of
repen-
tance in
sickness.

We may
be taken
suddenly,
and so
have no
space to
repent.

in the dayes of sickness, weakness, and weariness, & at that last houre of death, when thou hast most need of it. Oh spare no *Agag* now, least thou be not spared then. Make a Catalogue of all thy sins, as far as thou can'st; muster them, view them, and then draw out the sharp Sword of repentance, and kill them all; spare not any, least the Lord say unto thee, as he did by his Prophet to *Ahab*, *Because thou hast let a man escape, that I appointed to death, thy life shall goe for his.* Oh remember how unfit the minde will be for so great a work as repentance is, when the body is tormented with paine, and every member of it. Besides, if thou wer't sure to repent then, yet consider thou shalt not have while to do it so thoroughly, as so great a work ought to be done. The visit of friends, the advice of the Physician, care of setting things in order & disposing thine estate; with many more incumbrances will hinder thee. And (which is most of all to be considered) who knowes, but he may be taken suddenly, and not have time to do any of these, much lesse to repent! And wilt thou loose the sweet comforts of Repentance here now in
this

this gracious time of Gods visitation for the stinking pleasure of sin: I dare say, there is more true sweetnesse in one tear of true repentance for sin, then in all the main Ocean of worldly lusts, and fleshly pleasures. If there were no heaven to be expected hereafter, repentance is a little paradise, or Garden of Eden here.

Fruit of
repentance
sweet.

THou therefore (O Lord God) that hast this gift in thine own hand, and hast promised to give repentance to thine Israel, & remission of sins, deny it not to me thy most unworthy servant. Teach my heart that I may tremble at thy word; wound my soule, that I may greive for my sins; anoint mine eyes that I may looke upon him whom I have peirced by them; that by the christall tears of true repentance, I may with Magdalen wash his feet, wipe them and kiss them that were besmeared with bloud for mine iniquities. And that now in this blessed day of Grace, that hereafter with her, I may behold his blessed face in glory, in whose presence there is fulnesse of joy, and at whose right hand there are rivers of pleasure for evermore. Amen.

Prayer.

Luk 7.38.

Pla. 16. ult.

C H A P. III.

The necessity of faith in Christ for our reconciliation with God, and so consequently for our right preparation for death.

Repentance and faith are both humble Suiters to God for us, and have concluded a happy peace for those that have made them their own.

What repentance can do we have heard. Faith doth no lesse, if not more.

Gods justice could not be satisfied without a Surety. Mans debt to God two fold viz. of obedience, and sufferance.

Men and Angels could not have found a fit mediator.

Man having offended God by his sin, his justice was such, that (though he intended him mercy) yet he would not receive him to favour without such a surety, as both could and would satisfie for man's offences, and pay the debt, that he owed to God; which debt was double; Viz. of obedience, and sufferance; obedience to all the perfect law of God, and sufferance for the breach of that law, whereof man stood deeply guilty before God. But alas, where could poor sinfull man find such a surety, such a mediator, as would undertake to satisfie an infinite justice, and suffer an infinite punishment for him? men and Angels

Angels could not have found a fit Person for so great a work.

God himself therefore of his infinite wisdom and mercy, findes out & preordaines a fit Person for this great employment; even his own dear Son, the Son of his bosome, the second Person in the glorious Trinity, to take mans nature upon him, to be clothed with flesh, made of a woman and made under the law, Gal. 4. 4, 5. & subject to the curse of the law, which also he endured for us, that so hereby Gal. 3. 13. Ioh. 1. 12. wee might be brought into favour again with God, and made his adopted children.

So then by our surety, the Lord Iesus Christ, we have interest in God, and are at peace with him, and by faith we have interest in Christ, and are one with him. By Christ we have interest in God, and by faith, in Christ.

Now faith is a resting, relying, or depending upon Christ alone for life and salvation. It presupposeth knowledge of our own vileness by sin; weakness, and inability to help our selves; and therefore makes us go out of our selves, and to hang onely upon our surety, as who is sufficiently able to save those that come unto him. What faith is. Faith makes us go out of ourselves, and rest on Christ.

The

The ground of faith is Gods word, especially the promises, and that main one most of all; that Christ came to save sinners, that the seed of the woman shall bruise the serpents head, &c. that God so loved the world, that he gave his only begotten Son that whosoever believes in him, should not perish, but have everlasting life, that he that believeth in him shall not be confounded, &c. The Authour or efficient cause of faith is God. To you it is given to believe. The end of it is justification, and so consequently salvation. Being justified by faith, we have peace with God, through our Lord Iesus Christ. So then till a man come to believe in Christ, he cannot have peace with God. God is his enemy, and all the Creatures are at enmity with him for his sake, all the curses of the Law are due unto him, whereof death is one, and not the least; death I mean with the sting and strength of it, and the fearfull consequents of it, the excution of Gods wrath, and eternal damnation.

No true preparation against death without faith.

Therefore it is evident there can be no good preparation against death, without faith; for without faith, God is our enemy, and so death cannot be our friend.

We

We must live by faith. It is of singular use, and fruit in all our actions, and seasons unto us all conditions; and we must die by faith, or else our death will be most miserable unto us.

We must live by faith and die in faith.

All that cloud of witnesses, mentioned *Heb. 11. lived, and died in the faith.* And *vers. 33. He summ's up what he had largely discoursed of before; that some of those worthies, by faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouths of Lions, &c.*

The Lords worthies have all died in faith.

Death is a cruel beast, more fierce and cruel, then any Lion: Faith can stop the mouth of this monster, or at least, pull out his teeth, that he cannot hurt us.

Faith stops the monsters mouth.

We may, and we must be cast into the Lions den, as *Daniel* was, but the Lion shall not devour us. This grace of faith is as an Angel sent from heaven to save us. O then let us get faith, else our preparation is to no purpose.

Dan. 6.22.

Many deceive themselves, thinking they have faith, and boasting of the antiquity of it, that they have believed ever since they were born, or at least since they were baptized, or had the use of reason. But even in this they shew their own folly, and madness; for faith is not bred.

Many boast of faith, and have none.

Faith not born with us.

bred, and born with us. We must be new born, else we cannot believe aright.

Acts 15.

Faith purifies the heart, and brings forth many and gracious fruits of holiness towards God, righteousness towards men, and temperance towards our

We must
examine
our faith.

Gen. 27.9.

14.

Rom. 10.

17.

And therefore let men examine themselves concerning their faith, whether it be not a mere fancy, whether it be not, like *Iacobs venison*, too soone got to be of the right kind; whether it come in a right way, and by aright means, viz. The hearing of Gods word preached; whether it have cleansed the fountain, and the streams, that issue thence; I mean the heart, and life, if it be otherwise, they do but deceive themselves.

Applicat.

O then (my soul) see thou be not wanting in this search, deal impartially with thy self. Be not deceived with a counterfeit faith, look that thy faith

πιστις ἀνυ-
πόκριτος

1 Tim. 1.5.

2 Tim. 1.

12.

The least
measure
of faith
more
then all
earthly
blessings.

be such as will abide tryal; a faith without hypocrisy; the faith of Gods elect, that thou maist be able to say with St. Paul, *I know whom I have believed*. And if thou canst find but the waight of a grain of mustard seed of this faith; O praise God for it; it is his gift, and it is more then if he had made thee the heir

heir of a kingdome; nay the possessor of the whole world. It will stand thee more instead at the hour of death, then all that the earth can afford. Thou believest; but it is but weakly: Be diligent in the use of those means; that may strengthen faith, hear Gods word with reverence: *Faith comes by hearing, and hearing by the word preached*: and as it is begotten, so it grows by the word. Receive the holy Sacrament with due preparation. Observe Gods gracious dealing with others, but especially with thy self. Let no work of God passe without diligent consideration. Gather experience of Gods former dealing, that thou maist say. *The Lord that delivered me in life, he will deliver me in death: and keep me blameless to his everlasting kingdome.*

use
means to
strengthen
faith.
Rom. 10.
17.

1 Tim. 3:
11.
2 Tim. 4.
17.

M*Y Faith is weak, Lord strengthen it. I believe, Lord help my unbelief. Oh give me the exercise of this grace; that is so usefull; that I may live by faith and hereby have every estate sanctified unto me: that hereby I may overcome the world, & quench the fiery darts of Satan, passe through these troublesome times in patience, and lay down my head in peace in thy due and appointed*

Prayer.

1 Ioh. 4 4.
Ephes. 6.
16.

ed time through Iesus Christ my Saviour, Amen.

CHAP. IV.

The Panoply, or whole armour of a Christian, whereby we must be armed against death.

We must arme our selves against death with the Panoply of a Christian.

vers. 13.

We must put on our armour in our life time, and exercise our selves therewith 6 Pieces of our armour, and which they are.

After we have made our peace with God: we must in the next place arme our selves against death, with that compleat armour of a Christian, mentioned *Eph. 6. 13.* That armour, that will enable us to stand in the evil day of trouble and temptation in this world: and when we have done all to stand stedfast in the hour of death, for this seems to be the meaning of those words, And when ye have done all to stand.

Therefore, it must be our care to put on this armour in our life time, and to be trayning and exercising our selves daily before the combate, that then, we may be conquerours through Christ that hath loved us.

Now there are six pieces of this armour. 1. The girdle of verity. 2. The breast-plate of righteousness. 3. The shoes

shoes of peace, 4. The shield of faith.
5. The helmet of salvation. 6. The
sword of the spirit.

The first piece mentioned is the
girdle of verity, which is uprightness
and sincerity of heart in all our actions.
This piece is very acceptable to God,
and no lesse usefull to us in our spiritual
combate. *The upright in heart are the
Lords delight. He loves the truth in the
inner parts. He see's and observes those
Nathanaels, in whom there is no guile.*

1. Girdle
of verity
what it is
and how
usefull.

Psal.33.5.

Psal.51.6.

Ioh.1.47.

And this is called a girdle, because it
buckle's about us, and ties fast unto us
all the other parts of our harnesse, which
otherwise would hang loose without it.
This girdle put once about a man will
make him bold and couragious in the
fight. This was it that made *David* so
confident, that though an host of men
were set against him, he would not be
afraid. *And though he walked in the midst
of the shadow of death, yet he would fear
none evil. And Hezekiah, Remember, Lord,
how I have walked before thee in truth, and
with a perfect heart.*

Why cal-
led a
girdle.

This
girdle
will make
us bold in
battel a-
gainst
death.

Psal.3.6.

Psal.23.4.

2 Kings

20.3

The hy-
pocrite
dare not
look
death in
the face.

On the contrary, the hypocrite being
without this girdle, and having nothing
about him, but the rotten skin of un-

soundness & dissimulation cannot stand in the evil day of tryal; cannot abide to look death in the face, but is afraid at the very remembrance of him.

2. The breast-plate of righteousness, what it is.

The 2. piece is the breast-plate of righteousness, which is a sure and constant resolution, to withstand, shun, and avoid all unjust and unrighteous dealing, and to practise all manner of goodness and righteousness in our whole course, and conversation. And this is so necessary, that without it, we shall be wounded every day, & also so weakened, that we shall never be able to stand out in the last, and worst assault. *David* had put on this piece, when he said, *I have sworn, and am stedfastly purposed to keep thy righteous judgments.* And *Ioshua*, when he said, *choose you this day whom you will serve, &c. but I and my household will serve the Lord.*

Psal. 119.
106.

Iosh. 24. 15

3. Shooes of peace what.

Thirdly the shooes of peace, or having our feet shod with the preparation of the Gospel of peace, is that sweet and surpassing peace of conscience, which proceeds from the assurance of Gods favour and love through Christ, the pardon of our sins, and everlasting life.

This peace makes a man patiently and

and chearfully to passe the pikes of all troubles, that can befall us in this warfare, and wildernesse of the world; and to walk, and march on in Gods wayes, though they be set with many prickcs, and thorns of afflictions.

Peace of
con-
science
makes a
man
chearful-
ly passe
the pikes
of world-
ly trou-
bles.

These shooes, when we have once put on, and worn them, will make us to walk boldly in the dark land of death, and to say with St. Paul, *I passe not at all, neither is my life dear unto me, and with him to sing that triumphant song. I am perswaded, that neither life, nor death, &c. shall ever be able to separate us from the love of God in Christ Iesus.* What was it but these shooes, that kept St. Peter so warm in prison, & made him so confident, even in the very jawes of death (for ought he knew) that he slept so soundly, that the Angel must give him a sound rap on the side to awake him? What was it but these shooes that made David to comfort himself in his God, when the people were ready to stone him? What was it but these shooes, that made Paul, and Silas so heart-whole, that notwithstanding they had been whip't, and scourged, and cast into prison, yea the inner prison or dungeon, & set fast in the stocks,

Acts 20. 24

Rom. 8.
38.

Acts 12. 7.

1 Sam. 30.
6.

Acts 16.
24, 26.

yet at mid-night they could sing Psalms so merrily, that the prisoners heard them? And what was it but these shooes, that made the martyrs both in the primitive times, and of late in our Marian dayes, to go so boldly into the flames, to the gibbet, to the rack, to the wild beasts, yea to any kind of torments?

Therefore, if ever we would die safely, we must be sure to get these shooes, which will serve us both to live and to die in. Let us therefore put them on, buckle them fast, and wear them continually, night and day, for these shooes, like those (the *Israelites wore in the wilderness*) *will never wax old, nor be worse for the wearing.*

Deu. 29.5.

4. Shield
of faith.

The fourth is the shield of faith, that is a sound, and unfained belief in the Lord Iesus Christ, and a firm, and constant depending upon the merits of his death and passion, for pardon of sin, and eternal life, together withal other graces needfull for us, even in this our present Pilgrimage; And 'tis called a shield, because hereby we are shielded, and saved from the assaults of our spirituall enemies, so that the fiery darts of Satan cannot hurt us, nor the poisonous pricks

Why
faith is
called a
shield.

Eph. 6.16.

pricks of the world, or the flesh wound 1 Ioh. 15.5
our souls to death. The benefit of
this piece both in life and death, the
former chapter doth sufficiently de-
clare, and therefore I say no more of it
now.

The 5. is the helmet of salvation, s. Helmet
of salva-
tion
what, and
why so
called.
which is a stedfast hope, & joyfull look-
ing, and longing for the accomplish-
ment of all those promises both tempo-
rall and eternal, which God hath promi-
sed to bestow upon us in his due time;
especially that main promise of eter-
nal glory hereafter. And this (as one M. Rogers.
saith) is fitly called the helmet of salva-
tion, because it saves the head, which
next the heart (which the shield, and
breast-plate do defend) is the principal
instrument of life. While the head is
held up, a man drowns not, be the wa-
ter never so deep; and while hope con-
tinueth, a Christian despaire not, be
his distresse and danger never so great.
And truly this piece of armour is so ne-
cessary for our preparation to death, How
needful
this piece
of our ar-
mour is.
that without it we can never die confi-
dently, nor comfortably. For who can
willingly leave the earth, that hath no
hope of heaven? Hope enlargeth the
heart,

Hope enlargeth
the heart,
fear contracts it.

heart, and makes it bold; fear contracts it, and makes it dastardly: what is it that makes the couragious souldier fight, but hope of victory, whereas the coward dare scarce strick a blow because he despaires of it?

Heb. II.
10. 16.

Rom. 5. 5.

1 Pet. I. 4,
5.

It was the hope of heaven, that upheld the *Patriarchs*, *Prophets*, and *Apostles* in all their travailes and troubles, so that they fainted not, for (as the Apostle saith) *They looked for a City whose builder, and maker was God.* Therefore St. Paul saith, *Hope maketh not ashamed.* And St. Peter praiseth God, *who hath begotten us again to a lively hope by the resurrection of Iesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for us.*

6 The sword of the spirit, what it is, and how useful.

The word helpful against errors, and corruptions.
Pro. 30. 5.

The 6th is the sword of the spirit, that is (as the Apostle himself expounds it) the word of God, and namely a sound, and saving knowledge of it, not in the head onely, but also, and especially in the heart, and affections, whereby we are enabled to withstand the poison of errours, the corruption of our own hearts, the deceitfulness of sin, and the subtilty of Satan, and the world. *This word of God is not only a sword to wound*

our

our enemies , but a shield to save ourselves.

By this weapon our Saviour Christ overcame for us. And by this it is , that he overcomes in us both in life , and death. By this *David* was wiser then the aged, yea, then his teachers. The sweetness of this he perferres before the hony , and the hony comb ; and the riches of it before silver , and gold, and all pretious treasures.

Mat. 4. 4.
7. 10.

Psa. 119.
90, 100.
Psal. 119. 3.
Psa. 19. 10.

Therefore (O my soul) let it be thy care to furnish thy self with this spirituall armour. Every piece of it is necessary, none can be spared.

Applicat.

Put it on dayly, wear it, and exercise it dayly. Thine enemies are many , and strong. The warfare is dangerous, without intermission; lasting as long as life lasts. Therefore stand upon thy watch, and be ever armed with this harness. And learn not to use it as souldiers do in lesser skirmishes , that in the maine battel, when the King of fear musters up all his troopes , and assaults thee with all his strength, thou maist be found a well experienced souldier. And because all that thou canst do , is nothing without the help of thy Captaine ; take the Apostles counsel, who after he had commended

No part
of our ar-
mour can
be spared.

In lesser
skir-
mishes,
we must
use our
armour.

Eph. 6. 11.

the foresaid armour of proof, bids thee pray alwayes with all manner of prayer, and watch thereunto withall perseverance.

Prayer. **O** Lord o' Hosts teach my hands to war, and
 Psal. 143. 1. my fingers to fight put on me this complete
 armour, and give me strength, and skill to
 use it in the day of battel. Let me not suffer
 this armour to rust for want of exercise; but
 seeing mine enemies assault me dayly, grant
 that I may dayly defend my self, and offend
 them, by the spiritual weapons thou hast put
 into my hand; that so, fighting the good fight
 of faith, both in life, and death; I may in due
 time be crowned as a conquerour, through
 Iesus Christ my Leader, and Captaine, Amen.

C H A P. V.

How we may further arme our selves against death
 by meditation, 1. Of the commonness of it, 2 The
 evils it will free us from, 3. The good it will
 possesse us off.

Further
 helps a-
 gainst the
 fear of
 death.
 By medi-
 tation of
 3. things.

BESIDES this spiritual armour be-
 fore mentioned, we may be further
 fenced against death. 1. By medi-
 tation. 2. Practice in our meditation;
 we may consider. 1. The commonness
 of death. 2. The evils it will free us
 from

from. 3. The good it will possesse us off. And of these briefly, because they have been mentioned before in the 1. part chap. 6. and 10.

First for the commonness of death, why should it trouble us to tast of that cup, that all the sons of *Adam* (*Enoch* and *Elias* excepted) have tasted off before us, or must do after us? From some other calamities it is possible some men may be freed; but from death no man can be delivered.

1. Commonness of death.

For (as one saith) God hath of purpose made that most common, that is most grievous, that thereby he might abate the terrour of it. As it is Gods ordinance to be born; so is it to die. And who can resist that decree, *Heb. 9. 27.* *It is appointed unto all men once to die.*

M. Byfield in his cure of the fear of death.

Therefore *David* asks a question which all the sons of men must assent unto. *What man is he that liveth and shall not see death, and shall he deliver his soul from the hand of the grave?* In this thing there is no difference betwixt the king, and the beggar; for the one must die as well as the other.

Psa. 39. 48.

Pallida mors aequo pulsat pede pauperum tabernas regumque turres. Her.

The heathen much encouraged themselves against death, by this consideration;

*Si hoc tem-
pore suum
diem non
obuisset, pau-
cis post an-
nis tamen
ei morien-
dum fuit,
quoniam
homo nata
fuerat Sciv.
ad Cicer.
de morte fi-
lia.*

I Cor. 10.

13.

10th. 23; 14

It is bet-
ter to
meet
death by
prepara-
tion then
to have
death
meet us
without
it.

2. Death
free's us
from all
miseries.

Death
free's us
from sin,
sorrow,
and Sa-
tan.

tion; though to them & to many Chri-
stians also in profession, whose life is
not concordant thereunto, it be but a
poor comfort; I mean to such as live,
and die in their sins without repentance.
But to a true Believer, that can make use
of stronger arguments, this hath it's
waight also; to think, that (as the Apo-
stle saith.) *Nothing doth herein befall us,
but that which is common to the nature of
man. Therefore Death is called, the way of
all flesh: especially, if we apply that which
followeth, that God is faithfull, who will
give an issue that we may escape.*

Therefore let us willingly yield to
that which of necessity we must under-
go. Death is arming against us, let us
arme also against him. And being arm-
ed, let us go out couragiously to meet
death, least otherwise death meet us un-
provided, and so having the advantage
against us, foil us in the combate.

Secondly, The consideration of that
freedome from misery that we have by
death, should greatly strengthen us a-
gainst the fear of it; and incite us rather
to long for it, & willingly to embrace it.

Death free's us from sin, and from
sorrow, to both which we are wofully
enbon-

enbondaged,whiles we are in this world.
It free's us from Satan , and all his fiery
darts, and filthy temptations.

It free's us from all common calami-
ties, as famine, plague,pestilence,(word,
fire, &c.

It free's us from open and secret ene-
mies, and all their plots , and practices,
from seeming, false-hearted friends, and
all their falshood , and dissimulation.

It free's us from all personal troubles,
discouragements, and discontents; sick-
nesses , and infirmities of body , cares,
and incumbrances of mind ; from all
contentions of neighbours , unkind-
nesses of kins-folks; suits of Law; oppres-
sions of great ones ; racking of Land-
lords, excessive rents , and fines.

It free's us from all toile , and labour
of our callings , which weaken's the bo-
dy, and vexeth the mind.

It free's us from all blots, and ble-
mishes , that may be cast upon our
names ; from all railing , and reviling
speeches; opprobrious language, false re-
ports, and surmises.

It free's us from persecution, impri-
sonment, banishment, loss of goods; en-
mity and need of the Creature; perils,

2. From common calami-
ties.
- 3 From e-
nemies, &c
false-
heard
friends.
4. From
personal
troubles,
and di-
seases.
5. Dome-
sticall
cures.
6. Con-
tentions.
7. Suits of
law.
8. Oppres-
sion of
great men
- 9 Labours
of our
callings.
10. From
all infamy
upon our
names.
11. From
persecu-
tion, im-
prison-
ment, &c.
12. Enmi-
ty of the
Creature.

and

13. All dangers.

14. Poverty, &c.

15. Humane frailties, and passions.

16. From all real, or accidental evils.

3^{ly}. Death puts us into the possession of all good.

Believers have but a taste of good things here.

Mr. Byfield in the fore named Treatise.

6. Things, which cannot be attained in this life.

and dangers by day, and night; poverty, want, hunger thirst, weakness, weariness; want of sleep, distraction, sadness of heart, solitary dumps, melancholick-passions, anger, fear, &c.

What shall I say more, if more can be said? Briefly, let me summe up all in this. Death free's us from whatsoever is either evil in it self, or by accident may be evil to us. And is there any cause then, why we should fear to die?

Thirdly, death doth not onely free us from all evil, but puts us presently into the possession of all good.

It is true indeed that believers have many excellent blessings bestowed upon them, even in this life, but these are but earnest pennies of the rest. They have but a taste of good things here; and that taste many times is imbittered with much gall, and worm-wood of worldly calamities, and discontentments: but in the life to come they are fully satisfied with the pleasures of Gods house and heavenly Temple. And death it is, that open's the gate thereunto.

A learned Divine mentioneth six things of excellent worth, that in this life we want, and cannot possibly attaine

unto,

unto, whiles we live here, and death puts us into the possession of them. I will cite his own words, which indeed are worthy our best consideration.

The first is the glorious presence of God. While the body is present, the Lord is absent, 2 Cor. 5.6,7,8,9,&c. *We are alwayes confident* (saith the Apostle) *knowing that whiles we are at home in the body, we are absent from the Lord, (for we walk by faith, and not by sight)* *We are confident I say, and willing rather to be absent from the body, and present with the Lord.* O the vision of God! If we had but once seene God face to face, we would abhorre that absence, that should hinder the fruition of such unspeakable beauties, as would enamour the most secure heart to an unquenchable love.

Gods glorious presence.

The second thing we want here is the sweet fellowship with our best friends. A fellowship matchlesse, if we either consider the perfection of the Creatures, whose communion we shall enjoy; or the perfect manner of enjoying it. *Who would be withheld from the congregation of the first born, from the society of innumerable Angels, and the spirits of just men?* Alas! the most of us have not so much as one
intire

2. Sweet fellowship with Saints & Angels.

Heb. 12. 22
23, 24.

Our friends a great part of our earthly comforts.

intire & perfect friends in all the world. And yet we make such friends as we have, the ground of a great part of the contentment of our lives. Who would live here, if he were not beloved? Oh what can earthly friendship be to that in heaven, when so many thousand Angels and Saints shall be glad of us, and entertaine us with unwearied delights? If we had but the eye of faith, to consider of this, we would think every hour a year till we were with them. And death restores us to this fellowship.

3. Perfection of our natures.

Thirdly in this world, we want the perfection of our own natures, which death restores unto us. Here we are but maimed and deformed Creatures. We shall never have the understanding of men in us, till we be in heaven. Our holiness of nature and gifts will never be consummate till we be dead.

4. Liberty.

Fourthly in this world we want liberty. Our glorious liberty will not be had here, *Rom. 8. 21, 22. O who would live in a prison, a dungeon, rather then in a Palace of royall freedome, into which death sets us!*

5. Fulness of contentment.

Fifthly, we want fulness of contentment. If a man live many years, so that the

the dayes of his years be many, if his
soul be not filled with good, *Solomon* Eccl. 6.3.
saith, that an untimely birth is better then
he. Now there is nothing in this world
can give a man solid, and dureable con-
tentment. But death makes us drink of
those rivers of pleasures, that are at *Psa. 16. 11.*
Gods right hand. O therefore how
should we long for it.

Sixthly, in this world, we want our *6. Our*
crown, which death puts upon our heads *crown.*
in another. We want the immortall and
incorruptible inheritance, bought for
us with the bloud of Christ, which death
puts us in possession off. And shall we
not long after it? Shall we desire still to
live in wants and be under age? What *Simile.*
Prince would be uncrowned, if he could
help it, and might possesse it without
wrong or danger? and what great heir
would be grieved at the tyding, that all
his lands were fallen unto him? *Hæc ille.*

To these we may adde two more, *Two o-*
which deserve to be named particularly, *ther tran-*
for though (happily) they may be in- *scendent*
cluded in some of the former, or at least *good*
not excluded, yet they deserve pun- *things*
ctually to be distinguished, and hand- *that in*
led; though (indeed) to do it complete- *this life*
ly, *we want.*

ly, passeth the capacity of men and Angels.

7. The vision of Christs glorious body.
Mat. 17. 1, 2, 3, 4.

Seaventhly therefore, in this life we want the vision of the glorious body of our blessed Saviour. When *Peter, James, and Iohn beheld his transfiguration here upon earth, when his face did shine as the Sun, and his rayment was white as the light, and when Moses, and Elijah appeared unto them; they were astonished, and Peter said Master, It is good to be here: let us make here three tabernacles, &c.* What might *Peter* say now, and the rest of them, that not onely saw that transfiguration in earth (which was but a glimpse of that unutterable glory wherewith he is now invested) but do now behold to their endlesse solace and exultation the resplendant rayes, & ever-dazling brightness of that most glorious body, which the heaven of heavens containes, and must do till the restitution of all things.

Acts 1. 11.

How did his disciples desire the continuance of his earthly presence, here in the state of his humiliation; and were so filled with heaviness, when Christ told them of his departure from them, that he was fain to make a consolatory Sermon to them, to sustain their hearts, telling them

Ioh. 14. 1, 2, &c.
Ioh. 16. 6.
7, &c.

them that it was expedient for them that he should go away; else the comforter would not come unto them; And that he went to prepare a place for them, and would come again, and receive them. Now I say, if they were so loath to leave that humbled, dejected, and debased body here, how loath would they be to part with that exalted, magnified, and most magnificent body now in heaven?

And therefore how should every true believer long for death, that admits us not onely to the sight of that glorious body, but also to a most sweet fellowship with it, and ever-ravishing delight, that proceeds from it! And how should we long also for the day of the general resurrection, when our vile bodies shall be made like his glorious body, according to the mighty power, whereby he is able to subdue all things to himself!

Phil. 3.21.

Eightly, and lastly, we are here deprived of the place of glory, the Celestiall Paradise, the Heaven of Heavens, or (as St. Paul call's it) *The third Heaven*, the Palace of Gods special residence; which to describe according to the beauty and magnificence of it, passeth the tongue of men and Angels. These

8 The place of glory.

2 Cor. 12.3

H

visibile

visible heavens above us, bespangled with the Sun, Moon, and Stars, are admirable to behold. These (as the Psalmist said) *declare the glory of God, and the firmament sheweth his handy work.* But these are but the Curtain, or Portal (as I may say) to the glorious habitation of the Saints. Now in this life it is not possible for us to enter into this most happy place, but death makes way for us to enter.

When we have put off our earthly rags, we shall ascend on high.

When we have put off these rags, then we shall ascend up on high, and be received to glory, and the place of glory.

Oh then! why should we be afraid to die, and unwilling to depart hence? were not he a mad man, that must be drag'd out of a stinking, smoaky-cottage, that hath a stately Palace provided for him?

Applicat.

Oh then (my soul) why art thou not ashamed that this should be said of thee? Notwithstanding, that thou art convinced of the great benefits, that we reap by death; as freedome from all evil, and fruition of all good, that heart can conceive; and notwithstanding, that thou see'st multitudes die before thee, and so knowest the commonness of death,

death, and that it cannot be avoided; yet thou art timorous, and dastardly. *Egredere anima, egredere.* Go forth (my soul) go forth willingly. What art thou afraid off? why dost thou linger in *Sodom*, and choose rather to sit by the flesh-pots of Egypt, then to escape to the mount, and to eat the *Manna* of the heavenly Canaan? What see'st thou here, that can give thee any true content? Is not all vanity, and vexation of spirit? Oh therefore cry out with Saint *Paul, Wretched man that I am! who shall deliver me from the body of this death?* And seeing thou canst not be delivered but by death, long for it, as for a blessed day of freedom; and say with him, *I desire to be dissolved, and to be with Christ, which is best of all.*

Eccl. 1.2.

Rom. 7.24.

Phil. 1.23.

O Thou God of all power and grace, who art the Father of the spirits of all flesh, who hast pass'd a decree that earth must return to earth, and that all men must tast of death sooner or later; I beseech thee make me willing to lay down this earthly Tabernacle, when it shall please thee, that so I may make a benefit of necessity, and that which cannot be retained, may chearfully be surrendered, upon assured trust and confidence,

Gen. 1.12.

that whatsoever is committed to thy care and charge shall never perish. O let me be armed against death, that death may come unarmed against me, that I may not perish by the sting of it, but may passe by it, as a sweet sleep from all the miseries of this present wretched life, to that eternal rest, that is prepared for thy people through Iesus Christ. Amen.

C H A P. VI.

*Shewing how we may be armed against death by
practice of divers Christian duties.*

7 Practical
duties re-
quired in
our prepa-
ration.

1. To keep
a clear
con-
science.

The con-
science
God's Au-
dit.

Rev. 20. 12.

IT is not enough to be frequent in the meditation of the things formerly mentioned, but we must adde the practice of 7 principall duties, if ever we would rightly prepare for death.

1. To keep a clear conscience before God and men. A wicked man cannot possibly die willingly, for want of this. Our conscience is Gods Audit, or lesser Court of Inquisition, which he holds here below in every mans bosome; and according to the evidence of this, he will judge us at the last great Assises, when the books shall be opened, and all men shall

shall receive according to that they have done 2 Cor. 5. 10
in the flesh, whether it be good or evil.

As a mans conscience is, so is his comfort both in life and death. David had a good conscience, and therefore he could say, *Search me (O Lord) and try my heart; And to Saul, The Lord be judge betwixt thee and me.* Psal. 26. 1.
1 Sam. 24. 15.

Hezekiah had a good conscience, and therefore he could comfort himself with the remembrance of that, even when the message of death was brought unto him: *Remember (O Lord) how I have walked before thee, in truth, and with an upright heart, and have done that which is right in thine eyes.* Isa. 38. 3.

And St. Paul professeth this was his comfort. *Our comfort is this (saith he) the testimony of our conscience, that in sincerity, and godly pureness, we have had our conversation in the world.* 2 Cor. 1. 12

St. Ambrose was not afraid of death, and that because he had a good conscience: for (saith he) I have not so lived, that I am afraid to live any longer; neither do I fear to die, because we have a good Lord. Non sic vixi ut pudeat diutius vivere; nec mori. merito, quia bonum habemus Dominum.

But Felix had an evil conscience, which made him to tremble, when Paul Acts 24. 25.

Dan. 5. 6. reasoned of righteousness, and temperance, and the judgment to come. *Belshazzar* had an evil conscience, and that made every joynt of him to tremble at the sight of the hand-writing on the wall.

Acts 1. 18. *Iudas* had an evil conscience, and that made such a torment within him, that he could not stay death's leaseure (as I may say) to come to him, but with a halter was his own executioner, and made a speedy riddance of his miserable life, by a forced willingness, choos- ing rather to die a dogs death, then to live in the garboyles of an evil conscience.

Applicat. O then (my soul) in the fear of God take heed of an evil conscience, for that is a Hell on earth: and labour to get and keep a good conscience, for that is a heaven before thou come there. Repent therefore of all thy former sins. Lay fast hold upon the cleansing bloud of the Lord Iesus: live soberly, righteously, and godly in this present world. Get an unerring light out of Gods word, and walk according to it.

Goodcon- science a heaven on earth.

Means to get a good con- science.

We must take heed of sins that wast the con- science.

Take heed of all sins, but especially such as wast the conscience.

Follow the motions of the good spirit of God, and sin not against thine own conscience. Remember that a good conscience will be thy surest friend, and stick fastest to thee, when all worldly friends will fail, and forsake thee. Happy is he, that so lives now, that his conscience may comfort him at the hour of death.

A good conscience the surest friend.

O Most gracious God, forgive me, I most humbly beseech thee, that many times I have sinned against thee, and the light of mine own conscience. And now give me grace never to do the like again. O let me draw near to thee in full assurance, having my heart sprinkled from an evil conscience, and my body washed with pure water. Let me hold fast the profession of my faith unto the end without wavering; for thou art faithfull, and hast promised not to fail in life nor death those that put their trust in thee.

Prayer. Heb 10 22 23.

C H A P. VII.

*of the second practicall duty to preparation, viz.
the mortifying of our affections to the world.*

2. Practicall duty, viz., mortification of worldly affections.

SEcondly, if we would rightly prepare for death, we must mortify our affections to the world. For the world is a main enemy to us in this preparation; and it is impossible for us to be willing to die, unlesse we first be dead in our affections to the world.

Most men are so taken up with the love of this world, that they utterly forget God, and their own souls: and as *Peter* said to *Christ* on the mount in his transfiguration, *Master it is good to be here*, though he knew not what he said; so do the men of this world say; yea the children of God are too much enamoured on this strumpet, and therefore they are frequently admonished in the Scripture to take heed of her.

1 Ioh. 3. 16. Love not the world (saith *S. Iohn*) nor the things of this world. If any man love the world, the love of the Father is not in him. And our Saviour saith, *Ye cannot serve God and Mammon.* And *St. Iames*, *If any man be a friend of the world, he is an enemy to God.*

Eccl. 1.

Let

Let every man therefore in the fear of God, take off his affections from the world, and set them on those things that Col. 3. 1. are above.

Let him remember, that in death In death the world will forsake him, and prove a deceitfull friend. And in the mean time, the world will forsake us. the world will forsake him, and prove a deceitfull friend. And in the mean time, she hath but a painted beauty put upon her, and an appearance of good only; but no true, solid, nor substantial good at all.

These are but shadows of pleasures, and shadows of profits, and shadows of contentments that are here below. *Solomon* dooms them all to be vanity, and vexation of spirit. *St. Iohn* ranks all that the world hath, under these three heads, The lust of the flesh, the lust of The world hath nothing but shadows of good things. Eccl. 1. 2. the eyes, and the pride of life. And of 1 Ioh. 3. 15 these he saith, that together with the 16, 17. world they passe away, & continue not.

Honours, riches, beauty, friends, houses, lands, high places, wit, strength, children, acquaintance, and what else soever we can here enjoy, are but empty Dr. Preston. viols, as a learned man saith. They cannot satisfy. They are full of labour. They are blasts, that are soon gone. There is a snare in them. They cannot
help

help us in the evil day. They are common to the wicked as well as the godly. A man may have them, and not a heart to use them. They may be, and (for the most part) are thorns, and pricks to a man, that pierce his soul thorough with many sorrows here, and further his condemnation hereafter.

Applicat.

1 Cor. 7.
29, 30.

O then (my soul) let not the love of the world bewitch thee: remember the Apostl's counsel; *This I say brethren, the time is short; It remaineth that they that have wives, be as though they had none, and they that weep as though they wept not, and they that rejoyce, as though they rejoyced not, and they that buy as though they possessed not, and they that use this world, as they that use it not, or (as the last translation hath it) as not abusing it.*

Think thus with thy self, that ere
 Luke 16. 2. long it will be said unto thee, *Give an account of thy stewardship, for thou mayest be no longer steward.* What then will all
 Tob 1. 21. wordly things avail thee? *Naked thou camest into the world, and naked thou must go out of it:* Oh then, delay not to prepare for death, for any thing that the world can afford: & when death comes, be not unwilling to part with the world.

When death comes, be not unwilling to part with the world.

It is a prison, a Pilgrimage, a turbulent sea, an Egypt, a vast gulf of misery. Oh happy wer't thou if thou wer't delivered from it.

T Herefore (most gracious God) I beseech) Prayer.
thee, imbitter unto me the sinfull delights, the pleasures, and profits of this world; that every day I may be more and more mortified to them in mine affections. Give me a sanctified use of all lawfull things here below, and let me tast thy goodness in them. And keep me from the evil that is in this world, that my soul be not poisoned thereby, and made unwilling to remove hence; but that with S. Paul, I may count all things here to be but drosse and dung, in comparison of Christ my Lord and Saviour. Phil. 3. 8.

CHAP. VIII.

Of the often meditation of death, and the getting assurance of our salvation; which are special helps in our preparation.

A Third speciall help to fit us for death, is a frequent & conscionable meditation of it, with an impartial application to our selves. Die we must;

must; It cannot be avoided: but when, no man knows. It is left uncertain to us, to the end we should alwayes watch and be in readines. Let us therefore do

Iob 14. 14. as *Iob* did, *wait all the dayes of our appointed time till our change come.* And like the

Mat. 25. 10 wife Virgins, *let us be watching with oyl in our lamps, against the coming of the Bride-groome, that we may be fit to enter in with him into the wedding-chamber.* And let us begin to think of death betimes.

Eccl. 12. 1. *Remember thy Creatour in the dayes of thy youth.* As soon as we were born we began

*Quotidie
morimur;
quotidie e-
nim demi-
tur pars
vitæ: &
tunc quoq;
cum cresci-
mus, vitæ
decrescit.
Vives.*

to die (as was said formerly.) Death sets upon us betimes, and begins to war with us as soon as we have a being. Let us begin betimes to war against him. A good Souldier will be exercising before the day of battle: And he that means to get the race, will run the ground over many a time afore-hand. So must we do, if we will be conquerours over death, and so run that we may obtain the prize. Let us therefore by our dayly meditation of death, see where his strength lieth, that we may deal as wisely for our

Jud. 16. 19. selves, as the *Philistines* dealt wiliely against *Sampson*, by shearing off his locks while he was a sleep. Death seems now

to be a sleep, while we enjoy health and strength. Now is the time for us to shear off his locks, before he awake, before he look us grim in the face, and arrest us suddenly by some painfull sickness and disease. Let us now in our daily thoughts, ever and anon be running over the short race of our lives, that in the last day of them we may gain the goal, and obtaine that incorruptible crown of glory. 1 Cor. 9. 25, 26.

Let us do by death, as it is reported *St. Hierom* did by the day of judgment; *S. Hierom* alwayes mindfull of the last judgment. Whether he ate, or drank, or whatsoever else he did, he thought alwayes that he heard the sound of the last trumpe, Arise ye dead, and come to judgement. So let us think, that whether we eate, or drink, or sleep or play, or sit, or stand, or go, or walk, we hear deaths feet at the door, and he at hand to arrest us, to make our appearance before the judge of quick and dead. This frequent meditation of death is needful at all times, even in our best health; but especially in the times of common calamities, as of wars, or rumours of wars, pestilences, burning feavers, and other infectious diseases, though lesse feared; as namely We must think death alwaies at hand to arrest us. In common calamities we are called more specially to prepare for death.

small pocks, meafils, &c. And therefore feeing at this time God's hand is stretched out by many greivous infirmities in many places, both of City and Countrey, and many die continually both young, and old; and feeing we are not free from rumours, and fears of war both within and without the land; Let us, in the fear of God, daily call to mind our own mortality, and by a serious and frequent meditation of death arme our selves against it.

4. Practi-
cal duty.

2Tim. I. 12

Phil. I. 23.

Pfal. 23.
I, 4.

Want of
assurance
makes us
afraid of
death.

In the 4. place, let us labour, by all means possible, to get assurance of our salvation. For if once we could say with St. Paul *I know whom I have believed*, we would presently cry out wth him, *I desire to be dissolved, and to be with Christ, which is best of all*. If once we could say with David, *The Lord is my Sheapheard, I shall want nothing*, we would presently triumph with him, *Though I walk in the vale of the shadow of death, I will fear none evil*.

The want of this assurance is that which makes us afraid of death, and unwilling to die. And no marvaile; for who is willing to change at uncertanities? who will part with a poor cottage that he hath in possession, for a fair tenement
onely

onely upon uncertain hopes? A bird in the hand (we say) is worth two in the Wood. This worldly men know well enough; their consciences dictating to them the guilt of manifold sins, whereof they have not repented. And therefore, because they have no assurance, nor good hope of heaven, they are so loath to part with earth: yea, the best of men, because they are flesh, as well as spirit, & favour too much of the earth, have much ado to be willing to leave it.

The best have much ado to be willing to die.

Let us therefore desire of the Lord by earnest prayer, to give us that *πληροφάν*, on fullnes of assurance, that we may say with St. Paul, *I am perswaded*, Rom. 8.28, *that neither death, nor life, nor Angels, nor* 29. *principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord.*

Oh therefore (my soul) that thou *Applicat.* could'st get this assurance! that thou could'st say with holy Iob, *I know that my Redeemer liveth!* with St. Iohn on his *Iob 19. 25.* own behalf, and other. Believers; *1 Ioh. 3. 14* *We know that we are passed from death to life!* with St. Paul

Till we
have assu-
rance of
salvation,
it is not
so well
with us as
it should
be.
Means to
get assu-
rance.

Col. 2. 2.

Simile.

St. Paul, *We know that all things shall work together for good to them that love God, &c.* And if all things, then death it self. Surely till it be thus with thee, it is not so well as it should be; O therefore labour for it with all thy might and power. Repent of sin. Let it not bear sway in thy heart; for sin unsubdued hinders assurance. Acquaint thy self with the promises, and sweetly feed upon them. Observe former experiences of Gods mercies: often communicate at the Lords, table, and that in a fit and worthy manner. And evermore pray that thy heart may be comforted wth the riches of full understanding and assurance in Christ Iesus. And having gotten this assurance, or at leastwise a well grounded hope of thy salvation, be evermore thinking of death, and so thinking of it, as if thou knewest it were ready at the door to attach thee.

The seven dayes in the week are as seven servants, that minister to thee; now one of these will conspire with death against thee, and take away thy life. Oh therefore observe them all with greater observation, that when that day comes, that will end the life of thy

thy body, it may be the beginning of eternall life to thy soul.

BUt all that I can do, is nothing without Prayer. *thine ayd and grace (O Lord God;) I beseech thee therefore, make me much and often to meditate on my last end with much fruit, and benefit to my poor soul, that death may not come upon me unthought of. And give me (O Lord) I beseech thee, this full assurance of my reconciliation with thee through Iesus Christ, that I may not doubt of exchanging for the better when the day of my change shall come, but that then I may leave this vale of misery, singing with old Simeon, Lord now lettest thou thy servant depart in peace.* Luke 2. 29, 30. &c.

C H A P. IX.

Of three other practicall helps in our preparation for death, viz. 1. a right use of afflictions. 2. setting our house in order. 3. Prayer.

A Fift practicall duty that we must perform, is to make a good use of the afflictions that befall us in our life time. There is no man in the world, but some way or other he hath his Crosses, And this is one speciall

I end

s. practical duty, viz. right use of afflictions.

end of them, or at least should be, to wean us from the world, and to make us prepare for our removing from hence.

Cor.
31.

St. Paul tells us, that *he dyed dayly*: and one speciall way of his dayly dying was by afflictions. And *he was crucified with*

2. 20. *Christ*, (as he tells us in another place)

1. 24. And *he rejoyced in his sufferings for the Colossians*, whereby he filled up that which was behind of the afflictions of Christ in his flesh, for his bodies sake, which is the Church. Paul was martyred in his afflictions, a long time before his reall

Acts 9. 16. martyrdom under Nero. The Lord had appointed him to suffer great things for his name sake. And by those great sufferings he came to have great experience

2. Cor. 1.
3. 4.

2. Tim. 4.
17, 18.

of Gods wisdom, power and goodness in sustaining, relieving and comforting him. So that the more he was afflicted, the more conformable to

Christ he was made, and the more heavenly minded. Hear the *compendium* of his Sufferings, as himself relates them

2 Cor. 11. 22, 23. &c. In labours more abundant; in stripes above measure: in prisons more frequent: in death oft. Of the Jewes five times received I forty stripes save one.

verse 23
verse 24.

Five

Thrice

Thrice was I beaten with rods: once was I stoned: thrice I suffered shipwrack: a night and a day I have been in the deep. verse 23.

In journeying often, in perills of waters, in perills of robbers, in perills by my own country-men, in perills by the heathen, in perills in the city, in perills in the wilderness, in perills in the sea, in perills among false brethren. verse 26.

In wearinesse and painfullnesse, in watchings often, in hunger and thirst, in fastings often, in cold, and nakednesse. &c. verse 27.

See the meanes whereby Saint Paul was dead to the world, before he was dead in the world. And this was that he desired so much, that he counted all things losse, and dung, that he might know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. Phil. 3. 8, 10.

And this blessed example every Christian should imitate, namely to be better by his afflictions; to be more wearied from the world, more mortified in his affections, and more mindfull of his changing. Every Christian should labour to be better by afflictions

Every trouble of mind, every sickness and infirmity of body, every outward calamity in what other kind soe-

ver, should be as so many little deaths unto us, that hereby we may be inured to bear patiently and peaceably the great death, which is the up-shot, and end of all the rest.

*Mors est
ultimum
terribilium
Arist.*

The holy
Martyrs
patterns
of pati-
ence.

And therefore we had need both of a great measure of patience to undergoe the troubles, and miseries of this wretched life, and to bicker with the pangs of death, which to flesh and bloud is grievous to think of, but much more grievous to undergoe and passe thorough in the hour of it. And here it will not be amisse to call to mind those admirable patterns of patience in many of the Saints and holy martyrs, that have to the astonishment even of their enemies, suffered exquisite torments, both in their life time, and at their death, with undaunted courage and resolution. Read the Catalogue of the Saints Heb. 11. 35. *They were tortured, not accepting deliverance. ver. 36, 37. Had tryall of cruell mockings, and scourgings, of bonds and imprisonments: They were stoned, they were sawn asunder, were tempted, were slayn with the sword, &c.*

The pati-
ence of
the Mar-
tyrs in
the primi-
tive, and
Marian
dayes ad-
mirable.

Read the lives of the Martyrs both in the primitive times, and also in

Queen

Queen *Maryes* dayes; and it would make a man admire that so many poor, naked, and unarmed sheep and lambes of the Lord *Iesus*, should by their patience and meeknesse weary out and overcome the horrible cruelty of their bloody Persecuters. A volume might be written of this subject, examples are so full and frequent. I will onely give a tast of some few that were very remarkable.

Vincentius, a *Spaniard*, who suffered martyrdom at *Valence* under *Dacianus* the President of the cruell tyrant *Dio-clesian*, was thus used. First the President caused the Martyr to be layd upon the torture (or rack) and all the joynts of his body to be distended, till they crack'd again. This being done in most extream and cruell manner, all the members of his painefull and pitefull body were grievously indented with deadly wounds. Thirdly, that his dolours and grieffe might be augmented, they miserably vexed his flesh with Iron combes sharply filed. And to the end the tormentours might vomit out their vengeance on the meek, and mild martyrs flesh, they them-

Mr Fox
Acts and
Monu-
ments.

Horrible
cruelty of
the Perse-
cuters a-
gainst *Vin-
centius*.

selves were vilely scourged at the Presidents command. Then they laid his body on a grate of iron; and when they had opened his flesh with iron hookes, they seared it with fiery plates, sprinkling the same with hot burning salt. Last of all they cast him into a vile Dungeon, the floor whereof was first thick spred with the sharpest shells that might be gotten; his feet then being fast locked in the stocks, there was he left alone without all worldly comfort; but the Lord his God was with him; and over all these torments, yea and death it self, *Vincentius* was (as his name imports) a Conquerour by his patience.

Cassianus a
School-
master
Martyred
by his
own
Scholars.

Some Wo-
men no-
table
for cou-
rage in
suffering.

Another notable example we have of *Cassianus*, who with abundance of patience and meekness indured a most cruel Martyrdome from the hands of his own Scholars, who (at the command of the cruel Tyrant) became their Masters executioners; some with their Pen-knives lancing and pricking his flesh, others casting stones at him, others breaking their tables on his face, till they had made a cruel end of him.

Women also, and Virgins were ad-
mi-

mirable patternes of invincible courage, and magnanimity in suffering for the Lord Iesus his testimony.

Eulalia, a chaste Virgin of a Noble family in *Portugal*, being for a time kept secret by her Parents in a Country house, remote from the City *Emerita*, where she was born, and brought up, for fear least by her bold profession, she should provoke the Persecutors to Martyr her; stole forth priviely in the silent night, and passing through Briery and Thorny places, without any other guide then the good spirit of God, in the morning early she comes of her own accord before the Tribunal; where boldly, and openly she thus speaks to the heathen Iudge, What a shame is it for you thus rashly, and without advisement to destroy, and kill mens souls, and to throw their bodies alive against the rocks? &c. Behold I am one of the Christians, an enemy to your devilish sacrifices. I spurn your Idols under my feet, I confesse God omnipotent with my heart and mouth. *Isis*, *Apollo*, and *Venus* what are they? yea *Maximinus* himselfe, what is he? These and many such like speeches she utter'd in contempt of

Eulalia's
bold
speeches
to the
heathen
Iudge.

the Idols and Idol-worshippers, where-upon the Tyrant being intraged, first threatned her with sword, wild beasts and fire: but she persisting still in her resolution, he began to allure her with fair speeches, telling her of her tender age, noble parentage, espousals; all which he wished her to have respect unto; but when neither his threats, nor blandishments could prevaile with her to take a little salt in her fingers to offer to the Idols (for that they would have been content with) the tormentors were then commanded to exercise exquisite cruelty upon her: first two hangmen with all their strength and might rent her joints in sunder, then her flesh was scratched from her sides with the talons of wild beasts, afterward she was miserably tormented on the Iron-grate, or hurdle: lastly hot burning torches were set to her sides to burn her flesh, which catching in her hair, seased also on head and face, and so she ended her mortal life.

Exquisite
cruelty.

Ex Pruden-
tio.

How admirable was the constancy, courage, & patience of our own blessed Martyrs in those bloudy *Marian* dayes? And what inward comfort they felt from
the

the Spirit of God even in the prison, and at the stake, hear Mr. *Philpot* for himself and the rest of them: The world (saith he) wonders, how we can be merry in such extream misery. But our omnipotent God turneth our misery into felicity. Believe me, dear Sister, there is no such joy in the world as the people of Christ have under the Crosse.

Mr. *Philpots* courage under the Persecuters. In a letter to the Lady *Vane*.

I can speak by experience. For when they imprison our bodies, they set our souls at liberty with God: when they cast us down, they lift us up: when they kill us, then they bring us to everlasting life. And what greater glory can there be then to be at conformity with Christ, which afflictions do work in us?

A 6. thing to be done in our preparation, is, the disposing of our outward estate. *Set thy house in order, for thou must die & not live*, saith the Lord to *Hezekiah*.

6. Disposing of our outward estate. Isa. 38. 1.

The condition must be undergone of all men; and therefore it is a duty, that all who have any estate must perform. And it is not to be put off to our last sickness, which must end our dayes; for that is a very preposterous course, and uncertain: for who knows, whether he shall have time to do it? Many that have

We must not put off the making of our Wills till the time of sickness.

put

Many that
would
have made
their
Wills on
their
death-
beds, have
been pre-
vented.

put off the making of their Wills in their health, have been stricken suddenly; and if they have had a will to make their Will then, have not had a tongue to express what their Will was. And though they should have time to do it, yet the violence of sickness is such many times, and the distemper of mind so great, that men are no wayes fit for such a business. Besides, we shall have enough to do, to dispose our souls for that great journey; and therefore upon our death-bed, it is good to have as little to do with the world, as we may. What? shall we be then most busied in the world, when we are ready to leave it? shall we be then rooting (like swine) in the earth, when our pretious souls are ready to expire, and ascend to him that gave them? Therefore (as our Saviour said to Judas in another matter, *Quod facis, fac cito*) so say I, in this. If thou hast a Will to make, make it quickly; for (as Solomon saith) *thou knowest not what may be to morrow*. And here (me thinks) the poor man hath a great advantage of the rich. A short horse (we say) is soon curried, and a little estate is soon disposed. The great rich men of the world have
much

Ioh. 13. 27.

Pro. 27. 1.

A poor
mans Will
soon
made.

much to do in making their Wills. They must have the advice of learned counsel, and men expert in the Law : and it requires a large time, and great deliberation to dispose of this demesne, that Lord-ship; this farm, that tenement; this joynture, that annuity : Great portions are to be left to children, and Legacies to friends. He had need be a good *Arithmetician*, & *Geometrician* too, that can rightly proportion the Lands, monyes, and goods, Cattels and Chattels of the rich *Nabals* of our time. But the poor man, that hath little to leave, hath soon bequeathed it. The first clause of his Will, *I give and bequeath my soul into the hands of Almighty God, &c.* and the last, namely the appointing of his executours, is many times more then the rest of his Item's.

Lastly, because all our endeavours, either by meditation or practice, are very deficient and imperfect, and for the most part we fail in nothing more then these duties of preparation for death; our surest way is to be frequent in prayer, that the Lord would assist, and help us in this so great, & necessary a work. Let us say therefore with *David*, *Lord*

7. Practical duty,
viz. Prayer.

Pfal. 39. 4. let me know mine end, and the number of my dayes, that I may be certified how frail

Pfal. 90. 12 I am. And with Moses, So teach us to number our dayes, that we may apply our hearts to wisdom. Every day, let it be one of our Petitions, that we may alwayes be in readines; and that death may never find us unprepared.

Applicat. Therefore (O my soul) make good use of every crosse, and calamity, that befalls thee, that hereby thy affections may be mortified to the world, and thou thy self made conformable to Christ; that thou maist be weary of sin, that causeth sorrow, and of the world it self, the place of thy Purgatory.

2. Thank God who hath given thee a mind to set in order that portion of worldly goods, that he hath lent thee. Remember that thou art but a Steward of them, and must give an account for the well, or ill disburfing of them: use them therefore to Gods glory, thine own good, and the good of others; that they may be helps to thee in thy journey towards heaven, & no impediments. Pray earnestly, fervently, and frequently, that the Lord would pardon thy great negligence in preparing for death,
and

and that he would give thee more care hereafter for this great business, that thou maist rather wait for the day of thy dissolution, then it for thee.

O Lord my God, as thou hast laid thy rod Prayer.
many times upon me, so give me grace to make good use of it; and by those little deaths of afflictions that many times I have suffered, prepare me for that great death, the end of all the rest, which once I must endure. Give me grace, first to set my heart, and then my house in order. And stir me up to beg grace of thee dayly, and hourly, to be dayly and hourly prepared for mine end, which ever draws nearer and nearer to me. Oh prepare me in life for death, and in death for that life that never shall see death again, through Iesus Christ, who once died for me to deliver me from the fear and bondage of death, to whom be honour, for ever and ever. Amen. Heb. 2. 15.

Thus far of general preparation for death: that which is more special followeth.

C H A P. X.

*Of speciall Preparation for death, when God layes
a man upon his sick-bed.*

We must
especially
prepare
our selves
for death,
when God
visits us
with sick-
ness.

Our sick-
beds Gods
stoves.

AT all times we ought to be prepared for death (as we have heard before) but especially when God layes us on our sick-beds; because then God calls us to it in a more especiall manner. Sicknes is the ordinary fore-runner, & procurer of death. And God deals graciously with us, in that he is pleased by this means to warn us, yea and to arme us too (if we will not be wanting to our selves) against death. He might smite us deadly by one stroke in a moment, so that we should not have time so much as to think a thought tending to preparation (& many times we have fearfull examples of Gods justice this way) but for the most part, God gives men warning by a longer time of sickness. Our sick-beds (if they be sanctified to us) are Gods stoves, wherein we sweat out corruption: They are Gods refining fires, whereby our drosse is melted away, and we made purer Gold, and more fit for his heavenly

Ta.

Tabernacle: They are the Lords coaches, or Chariots, which he sends to fetch us to himself.

Therefore when sickness comes, entertain it quietly, contentedly, & thankfully. Account of any, the least sickness, to be such as may end thy dayes, if the Lord will so have it. And so prepare thyself in every sickness, as if it were thy last.

We should
so prepare
in every
sickness,
as if it
were our
last.

Thou shalt lose nothing, but gain a great deal by this carefulness: for if thou escape death and recover health again, thy life shall be prolonged in mercy to thee; and the oftner thou preparest, the readier thou shalt be for death when it comes. Many acts perfect habits. The way to be thoroughly prepared indeed, is to prepare often. And when that last sickness shall seise upon thee, that shall end thy dayes, thou hast not a new work to do, but an old work in a new manner.

Repentance and faith are necessary at all times to make our peace with God, and must be exercised every day, that hereby every day we may be in readiness. But they will stand us in speciall stead when we lie upon our death-beds,

Repentance and
faith to be
renewed
on our
death-beds
and

and are ready to be dissolved.

Our spiri-
tuall ar-
mour
must be
made use
of.

And as at all times we are to be armed against death, by the whole armour of God mentioned *Ephes. 6.* and by those Meditations and practicall duties mentioned before; so especially, we are to make use of the same armour, and the same means of Meditation, & practice, when death by sickness hath attach'd us.

Therefore now acts and exercises of these graces are required, which it will not be unprofitable for us to take notice of. Exercise therefore thy repentance thus.

How Re-
pentance
must be
exercised.

1. By calling to mind thy sins, that thou hast committed against God, or man in thy life time.

2. By making humble confession of them with grief, sorrow, and shame.

3. By making satisfaction to any that thou hast offended, if it may be, and if thou have not done it formerly.

4. By humble prayer to Almighty God for the pardon and forgiveness of all thy sins, in the name, and for the sake of Iesus Christ. *And call for the Elders of the Church, and intreat them to pray for thee, and with thee; desire their spiritual comfort, and advice.* Neglect not also the

Iam. 5. 14.

pray-

prayers of the Congregation in public, if conveniently it may be done. And, as for thy faith, of all graces it must now stand thee in most stead, and therefore now it is most of all to be exercised. As we must live by faith, so we must die by faith (as was said before:) now to die by faith is when a man in the time of death doth with all his heart rely himself on Gods speciall love, and favour and mercy in Christ, as it is revealed in his word. *Faith most needfull in death. Perkins.*

True faith renounceth all hope of salvation, in any other way or means, save Iesus Christ, and him onely.

Therefore in the very agony of death, cast thy self into the mercifull, and meritorious armes of thy blessed Saviour. Believe in him alone, for the pardon of all thy sins, and the salvation of thy soul. Call to mind what he hath done and suffered for thee. Behold his bloody death, and passion, in the merits whereof believe assuredly to be made partaker of everlasting life. Remember the sweet promises of the Gospel, made to all that believe in him, and hereby thou shalt repell the fiery darts of Satan. For there is no question, but that

Tantum vim habet Christi pro nobis crucifixi contemplatio, ut desperatio vertatur in spem, spes in exultationem, Eras.

Satan most
busy in
death.

Satan will assault thee more fiercely in death, then he did in all thy life-time, unlesse the Lord restrain him. For he knows that then his time is very short indeed; and unlesse he gain the conquest then, he loseth it for ever afterward. By faith therefore in the promises thou maist put him to flight.

Comfort
against
the great-
ness of
our sins.

1. If he assault thee, by setting the greatness and multitude of thy sins before thee, remember that sweet place of the Prophet Micah, Chap. 7. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.* And that in Isa. 1. 18. *Though your sins were as scarlet, they shall be made white as snow.*

2. Com-
fort a-
gainst the
strictness
of Gods
justice.

Mat. 3. 17.

Against
the curse
of the
Law.

2. If he object the strictness of Gods Justice, Remember to thy comfort, that Christ hath satisfied it; so that God the Father hath said, *In him I am well pleased.*

Gal 3. 13.

3. If he object unto thee, that thou art under the curse of the Law, and so an heir of Hell; Remember that comfortable place, *Christ was made a curse for us, that he might redeem us from the curse of the Law, that we might receive the adoption*

adoption of Sons. And that other, O death, 1 Cor. 15. 55, 56.
where is thy sting? O Hell, where is thy vi-
ctory? The sting of death is sin; the strength
of sin is the Law: but thanks be to God, which
hath given us victory thorough Iesus Christ
our Lord.

4. If he object, that thou hast no Against the tem-
 part in these promises, because thou art ptation of
 not elected; Remember Gods free Co- not being
 venant. All are invited to receive mer- electd.
 cy. God excludes none, but such, as ex-
 clude themselves. *Ho! every one that* Isa. 55. 1, 2.
thirsteth come to the waters, and he that
hath no money: come ye, buy and eat, yea
come, buy wine and milk without money,
and without price.

Call to mind the fruits of thy faith, Against the tem-
 and effectual calling, that at any time ptation of
 thou hast known in thy self, and thence unworthi-
 conclude that the Lord hath elected ness.
 thee to life & salvation, and that there-
 fore thou shalt never perish.

5. But if he say, Thou art unworthy;
 Answer him, that so were the best, as
 well as thou. God finds none worthy,
 but makes them. The greatest sinners re-
 penting have found mercy. Remember
Manasseh, Magdalene, Peter, Paul, yea the
thief on the crosse, that at the last breath

Rom. 8. 20. found mercy, and was saved. *Where sin abounded, there Grace hath abounded much more.* Thus should we exercise our faith against the temptations of Satan even when the pangs of death do seise upon us.

Comforts
against
leaving
the world,

6. So also against the world, and the love of it, and loathness to leave it, faith is of excellent use. Why should'st thou be unwilling to leave the world? Is she not a cruel step-dam unto thee? doth she not dayly annoy thee, or else deceive thee? Faith looks beyond the world, and above the world, even to that crown of righteousness that is reserved in heaven for all that love the Lord Iesus, and wait for his appearing.

Wife, and
children.

7. Faith will allay thy grief of leaving wife, and children; For it believes, that God will provide for them, when thou art gone.

Against
the pangs
of death.

8. Faith will strengthen thee against the pains of death; For it believes that God will mitigate them, and make the passage of thy soul from thy body easy, or at least will give thee strength to bear them in a comfortable manner.

Against
the losse
of the bo-
dy in
death.

9. Faith will help thee against the thought of the losse of the body in death,

death, and the corruption of it in the grave; by remembring that the body as well as the soul is joynd to Christ, and that as well dead as alive: and that Christ hath perfumed the grave by his own blessed body, so that now to his own servants it is a sweet resting place, and bed of ease. And though the body must turn to rottenness, yet at the general resurrection it shall be raised again in the vertue of Christs resurrection, and shall be restored to the soul a glorious, and immortal body. And so, though there must needs be a parting of those two dear friends, yet it shall be but for a time, and their meeting again shall be more joyous, then their parting was grievous, and after this happy meeting they shall never part again.

The grave
a sweet
resting
place to
the Saints

Phil. 3.21

10. Faith will submit to Gods good will, and not desire to live any longer, when once it sees that the appointed time is come. It will also send forth sweet prayers, and holy ejaculations to God. *Lord I have waited for thy salvation. Leave me not, nor forsake me when my strength faileth, nay when my heart faileth; Lord be thou my helper. Deli-*

Faith will
submit to
Gods
good plea-
sure, and
send forth
holy eja-
culations.
Gen. 49.18.
Psal. 71. 9.

Ps. 119. 175

Psal. 31. 5.

Faith will
utter gra-
cious
speeches,
so long as
speech re-
maineth.

Luk. 23. 48

Acts 7. 55,
59.

The last
words of
some of
Gods
worthies.

ver my soul from Hell , my darling
from the power of the dog. *Ob let my
soul live , and it shall praise thee. Lord into
thy hands I commend my spirit, for thou hast
redeemed it, O Lord God of my salvation, &c.*

II. Faith will utter words of faith,
that may minister grace to the hearers,
even so long as the liberty of speech re-
maineth (if the violence of the disease
do not prevent.) And usually those, that
have been most holy in their life , have
been most comfortable in their death,
and left the sweetest breathings, and re-
membrances behind them ; their last
speeches having favored of heaven be-
fore they came thither. As first of all,
our blessed Saviour, *Father into thy
hands I commend my Spirit. St. Stephen,
Behold I see the heavens opened , and the Son
of man standing at the right hand of God.
Lord Iesus receive my spirit. Lord lay not
this sin to their charge. Polycarp. Thou
art a God without lying ; Therefore in
all things I praise thee , and blesse thee,
and glorify thee , the eternal God , and
high Priest Iesus Christ thine onely be-
loved Son, &c. Ignatius, I care not what
death I die. I am the bread of the Lord,
and must be grownd with the teeth of*

Lyons,

Lyons, that I may be clean bread for Euseb. 1. 3. chap. 30.
Christ.

St. Ambrose, I have not so lived that Paulinus in vita ejus.
I am ashamed to live longer; neither do I
fear to die, because we have a good Lord

St. Augustine, He is no great man, that
thinks it any great matter, that trees,
and stones fall, and mortall men die.

So the Martyrs in *Queen Maries* daies. The last words of some Martyrs in Q. Maries dayes.
Hoopers last words were, O Lord Iesus,
Son of *David*, have mercy on me, and re-
ceive my soul.

Latimer, Lord Iesus receive my spirit.

Philpot, I will pay my vowes in thee
O *Smith-field*.

Bradford took a fagot in his hand,
kiss'd it, and said to a young man, that
suffered with him, Take courage (bro-
ther) we shall have a blessed supper this
night with the Lord.

Saunders, Welcome Crosse, welcome
Eternal life.

Cranmer, first putting his right hand
in the fire, with which he had subscri-
bed, uttered these his last words, Lord
Iesus receive my spirit.

Thus as faith guides men in their
lives, to live to Gods glory; so it di-
rects them in their death to die to Gods

glory, and to their own unspeakable peace, and the rejoycing and encouragement of the beholders.

And as faith must be exercised, so must the rest of the armour mentioned before; for there is not any piece of it, but will some way or other be useful to us even in the hour of death, as namely,

1. The girdle of verity, that is, sincerity, and uprightness, which onely can give a man boldness to appear before Christ.

2. The brest-plate of righteousness, which will shield us against the assaults of our spirituall enemies.

3. Peace of conscience, which will more comfort us in death then all the world beside; for a good conscience then is the surest friend, and the inward peace of it will allay the very pangs of death it self.

4. Of the shield of faith we have heard admirable effects.

5. The helmet of salvation is that, which in expectation of Heaven, and stedfast hope of eternall life, makes us willing and desirous to leave this world. Therefore make good use of this piece, for it will wonderfully strengthen

strengthen thee in the last and hottest conflict with death.

6. The sword of the spirit is that, which can chase away the evill spirits which in thy last hour will endeavour to assault thy soul with all their power and subtilty. Therefore, as Christ overcame the Devil when he was tempted by him, with a *Scriptum est*; so must thou in thy last and greatest distress.

Now therefore (O my soul) quit thee Applicat. like a man in this last combat. Thou hast been exercised a long time under the banner of the Lord Jesus. He hath shewed thee the strength, malice, & secret devices of thine & his enemies. He hath given thee armour to withstand, and fight against them. Oh pray to him to give thee skill, and will to use it. Thou hast been foyled many a time, & yet hast recovered footing. Be therefore assured, that he that hath not left thee in the lesser skirmishes, will not leave thee in the main battel. Remember what *Elisha* said to his servant, who was afraid, when he saw an Host compassing the City where they were beset with horses, and Chariots; *Alas* (said he) 2 Kings 6
15, 16, 17.
Master what shall we do? Fear not said
the

the Prophet, *for there be more with us, then with them.* And the Lord open'd the young mans eyes at *Elisha's* prayer, and behold the mountain was full of horses & Chariots of fire round about *Elisha*. Comfort thy self with the remembrance of this (O my soul.)

Rev. 12. 7.
8.

Though Satan the Prince of darknesse, with all his cursed legions of damned spirits war against thee, at that last hour of trouble; yet be not dismayd: *Michael*, that is the Lord Jesus, the Prince of peace, and his blessed Angels, will take thy part. He will not leave thee in thine enemies hand, nor condemn thee, when thou art judged. He himself hath

Psal. 91. 11.
12, 13.

said I will be with him in trouble, I will deliver him, because he hath put his

Heb. I. 14.

trust in me; *His holy Angels are all ministering spirits, sent out for their defence, that*

Luke 22.
43.

are the heires of salvation. And as an Angel was sent to comfort Christ in his agony, so (no doubt) he now being in heaven sends his holy Angels to comfort his servants in the hour of

Luke 16. 22

death, and to carry their souls (as *Lazarus* was) into *Abrahams* bosome. Fight therefore that good fight of faith in thy last agony couragiously; the spectators

tors are God, and his glorious Angells; who are not onely spectators, but accoutours for thee, that thou maist overcome. But why do I say fight? Fight thou not, but stand still, and see the salvation of the Lord. The Prince of life shall fight for thee, and subdue thine enemies under thy feet: nay they are subdued already: *for he hath spoiled* Rom. 16. 20. *Principalities and powers, and made a shew of them openly, triumphing gloriously over them through his crosse.* So that once more Col. 2. 15. I say, as Moses did to the Israelites, *Fear* Ex. 14. 13, 14. *not, but stand still, & see the salvation of the Lord, which he will shew thee this day; for the enemies which thou hast seen this day, thou shalt see them no more. The Lord shall fight for thee, and thou shalt hold thy peace. Therefore with Moses will I sing to thee,* Prayer, & praise. *(O Lord) yea to thee will I sing; for thou* Ex. 15. 1, 2, &c. *hast triumphed gloriously. The horse and his rider thou hast throwen into the sea.*

O Lord thou art my strength and my Prayer. song. Thou art become my salvation. Thy right hand is become glorious in power. Thy right hand (O Lord) hath dashed in pieces the enemy. O continue

nue forth thy loving kindness to me unto the end and in the end. Leave me not, nor forsake me (O Lord) for in thee is my hope, and confidence.

Psal. 37. 25,
26, 27.

Whom have I in heaven but thee: and there is none in the earth with thee to be compared. When my heart and my flesh faile me, then be thou my comfort, and portion for e-

Psal. 31. 5.

ver. Into thine hands I commend my spirit, for thou hast redeemed it, O Lord God of truth. Amen.

F I N I S.



AN

A P P E N D I X

O F

Some occasionall Meditations, fitly
agreeing to the matter handled in the
former Treatise;

Pen'd by the same Authour, and pur-
posed for the same End.

ISAIAH 40. 6.

*All flesh is grasse, and the goodlines thereof as the
flower of the field.*

JOB 7. 6.

*My dayes are swifter then a Weavers Shuttle, and are
spent without hope.*

An Advertisement to the

R E A D E R.

Christian Reader,



*E find it true by experience, both
in Divine and Humane things,
that the more excellent any thing
is, the greater is the difficulty to
obtain it.*

Hence arose that proverbial saying, *Dis-
ficia quæ pulchra.* For instance; *What
more excellent a duty, then Divine medita-
tion?*

tion? *What more pleasing to God? What more profitable to man, for his thriving in grace? And yet how hard, and difficult, do we find it, to rye up our thoughts, and make them attentive to this heavenly work!*

Yet, daily use, and practice will make that easy, & delightful to a sanctified soul, which to a carnal heart is harsh, and hard, if not impossible.

I advise thee therefore (gentle Reader) to be much in this holy exercise: for I assure thee much good will accrew unto thee thereby.

For, by Meditation, we enjoy God, our selves, and the Creatures.

God, by a holy contemplation of his glorious essence, properties, word, and works.

Our selves, by a sad, and serious consideration of our own estate, both by nature corrupt, wherein we have matter of humiliation; and of grace, and restauration, wherein we have abundant cause of comfort, and rejoycing through Iesus Christ.

And the Creatures also, by a diligent examination of the infinite variety of them, their natures, properties, ends and uses; and how admirable the power, wisdom, and goodness of God appears in them all.

*Besides, Meditation, in the conscionable use of it, sharpens the wit, clears the under-
st and-*

standing, directs the judgment, softens the heart, quickens the affections, strengthneth the memory, and puts the whole man into a holy frame and disposition towards his Creator.

It separates a man from men, and makes him converse with Angels, yea with God himself: for by this, Enoch walked with Gen. 5.22. God, and hereby David set the Lord alwayes Psal. 16. 8. before his eyes.

It drawes our affections from earth to heaven.

It gets good out of every company and occasion, and sanctifies to us every state and condition, being set a work to follow God in all the wayes of his doings, and dealings, towards our selves and others. Mr. Reg.

It is (as one saith) the companion of watchfulness, and sister of Prayer; for, these two go hand in hand together, and cannot be separated, no more then two Twins, that live, and die together.

And, being thus excellent in it self, it shall be as excellently rewarded by God: For a promise of blessedness is made to that man that meditates in the Law of God day and night, Psal. 1.2.

The Saints of God have found abundance of sweetness in it. Gods word (in the meditation

tation of it) was to David sweeter then the honey and the honey-combe, Psal. 19.10. It was dearer to him, then thousands of gold and silver, Psal. 119.72. And therefore he tells us vers. 147. that he prevented the night watches, that he might meditate in Gods statutes. And in another place he saith, My Meditation of him shall be sweet, Psal. 104.34. Now Meditation is of two sorts.

First, set, and deliberate, when, of purpose, we sequester our selves, from all worldly occasions (so far as may be) and set a part time, and place for this holy imployment.

2. Sudden, and occasional, from the sight of the Creatures, above, or below, or any passage of Gods Providence, either in mercy or judgement, in reference to our selves, or others.

Of this last it is, that I have given thee a small tast, & touch in this Appendix, wherein are twenty short Meditations, upon severall objects, and occasions, all intended, and applyed, to further the design of the former Treatise, viz. to mind us of, and prepare us for, our death, and dissolution.

Mr. Io. Fa-
per, in his
Med. of
death.

There is nothing almost, in the visible Heavens above, or Earth, or Seas below (as a reverend, and learned Authour well observes,

serves, and proves) which , some way, or other may not mind us of death.

The swift motion of the Sun , Moon , and Stars, which are the makers & measurers of time, tell us how fast our time passeth away.

The aire , that nourisheth our breath , teacheth us, that we are but a blast, and our breath but a puffle of breathing.

The water, in the speedy gliding of it, informs us, that our dayes passe apace , one after another , as the waves of the Sea , till they arrive at the shore of death : yea , the earth, which is the dullest Element, is a quick Schoole-master, to teach us this lesson, That Gen.3.16. dust we are, and to dust we must return.

Birds, beasts , fowls , fishes , the flowers of the Garden , the grasse of the field , trees, and plants , the seasons of the year , and the vicissitude of them , the change of our condition, as of prosperity, and adversity, health, and sickness, plenty and poverty , preach this Doctrine , that our great change is hastning upon us , and therefore we ought to prepare for it.

To conclude therefore (Christian Reader) let it be thy care, and mine, by holy Meditation , to ex tract something out of every Creature, calling, condition and relation, to mind of and prepare us for our death, & departure.

To this end, having now gray haire upon my head, I have set my heart to this task; and have set before thee a rude draught of some particulars, in this kind, which thou, thy self, maist infinitely enlarge, as God shall be pleased to enlarge thy heart. And, if thou repent of learning this Art of spiritual Alchymie, by holy Meditation; I dare (to use the words of reverend Bp. Hall) give thee leave to curse me on thy death-bed.

In his Art
of Divine
Medit.

But, I have exceeded my intended limits, and perhaps, offended thy patience. But bear with me; it is out of a good desire, to further thee and my self, in our journey towards heaven; where, that we may safely arrive, after the many labours, and travailes of this painfull, and pitiful life, let me beg the help of thy prayers, That the Lord would so teach us to number our dayes, that we may apply our hearts to wisdom; which is also the prayer, and I desire, may be the practice of

Psa. 90. 12.

Thy unfained
well-willer

EDWARD BURGHALL.

AN

A N

A P P E N D I X

O F

Some occasionall Meditations, fitly
agreeing to the subject handled in the
former Treatise.

I.

Vpon the sight of a Mower in a Meddow.



His labourer began early in the morning to cut down the grasse, and yet layes hard at it till almost Sun-set. He hath made plain work where he came, not sparing any, no not the most beautiful grasse in the Meddow. Death is like this Mower. It began to cut down betimes in the morning of the world, and spared not the most beautiful grasse in the same, no nor those long living Cedars, the Fathers before the Floud.

Adam, Seth, Enoch, Methusalah were cut down. This was his mornings work.

His mid-day task was to lay along the posterity after the Floud, not sparing those worthy Patriarchs, *Noah, Abraham, Isaac, Iacob*, no nor the holy

Prophets, *Moses, Samuel, Isaiah, Jeremiah*, &c. no, nor Christ, our blessed Saviour, the fairest *Branch*. And yet is not this labourer weary, but now in the evening of the world bestirs him more freshly, because the day draws towards an end, and by multitudes cuts down us, the shortest, most tender, and fading grasse. The husband-man will gather in the Hay, when it is withered enough, into his Barn, and reserve it for use.

So will the great Husband-man of his Church in due time raise up those bodies, that now not only are withered, but also turned to dust, and take them into his heavenly mansions.

2. *Vpon the taking of Physick.*

Lam 3. 39. **W**Hence came sickness, but from sin? Man by his first Creation was made free from infirmities and imperfections of nature. His soul after the likeness of God, in knowledge, righteousness, and true holiness: his body, beautiful, lively, strong, active, able. Whence is it then, that we become so degenerate? Eph 4. 24. Our souls stuffed with blindness, error and impurity: our bodies full of infirmities, pains, aches, and diseases? Ah Lord!

Lord! the cause is in our selves, not in thee. Thou madest us strong, but our sins have made us weak; thou madest us healthy, but our sins have made us full of diseases; Thou madest us long-lived, yea to have seen the ages of Eternity, but we have curtail'd our own dayes, and made them as a span-long, yea as nothing in respect of thee. That which brought forth death, the end of us, brings forth sickness also, the cause, and means of death. And (indeed) every sickness is as a little death; because it hinders the actions of life, weakens nature, and makes way for a dissolution. These bodies of ours are fitly compared to houses of clay, that soon will fall down upon our heads; and though we patch them up with the best art we may; yet we repair them still but with clay, which is a mouldring, and brittle thing. Though the dauber mend often, yet an habitation of clay will down at last. Though the Physician afford his best skill, to repair the ruins of this earthly body; yet in as much, as his choicest compositions are but of earthy drugs; earth cannot long uphold earth, but the strongest body must ere long yield to a dissolution. There.

Psal. 39. 5.

2 Cor. 5. 1.

Therefore in the mean while, as I use food or Physick for my bodily health,
 2 Chro. 16. I will wait upon God for a blessing, and
 12. not like *Asa* trust in the Physitian.

3. *Vpon the breaking of an hour-glasse.*

WHile the glasse was whole it kept in the sand, but being broke the sand runs out. Iust so it is with the life of man. The soul, that first quickened the body, lives, and moves in it, and by it, while the body is unbroken; but when death comes, and gives a knock to this crazie metal, it presently falls in pieces, and then the soul leaves it. Though the glasse run many hours, yet at last there comes a fatall hour to it, that breaks it in pieces. So mans life, that is made up of hours, and measured by the hour-glasse, is at the last broken with it. Oh therefore, that I could number mine hours aright, & mispend none of them!

Psa. 90. 12. Teach me (O Lord) so to do. And seeing it cannot be avoided, but shortly I must fall to the earth, and be broken in pieces, yea into pieces of the smallest dust; in one part of me, do thou so provide, that in the other I may be preserved whole, untouched, to glorify thee

in

in the number of thy Saints, through
Iesus Christ my Saviour.

4. *Vpon the many changes of this world.*

THE world for the instability of it is compared sometimes to the sea, which is never at rest, but ebbs and flows continually, whose waves and surges are never at quiet, though sometimes more, sometimes lesse turbulent. Sometimes it is likened to the Moon, which seldome appears with the same face. Such then is the state of this world, that nothing in it is sure, and stable; nothing pure, and without mixture: which shews plainly, that there is not that excellency in it, that worldlings dream of. *O my soul, love not the world, nor the things of the world: for why shouldst thou mind that which is so full of changes.* I Ioh. 2. 15, 16. Is't not foolishness for a lover to be constant to her, that wavers constantly? And if the world could be constant to thee (which is impossible) yet were she not a fit match for thee; for lovers should be like; but there is no parity betwixt a variously compounded, and grosse thing, & an uncompounded spirit. Now therefore, since she is nei-

ther fit for thee, nor can be faithful to thee, bid her adieu, and betake thee to another lover, in whom thou maist have sure and constant delight. Say therefore with David, *Whom have I in heaven but thee, (O Lord) and there is none in the earth with thee to be compared.* And with the spouse in the Canticles, *My beloved is mine, and I am his.* Cant. 2. 16. *He is the cheifest of ten thousands.*

5. *Another upon the same.*

St. Iohn in the Revelation chap. 15. v. 2. had a vision; *He saw (as it were) a sea of glasse mingled with fire, and them that had gotten victory over the Beast, and over his mark, &c.* Among the divers interpretations, that are given upon these words, this is given by some, that are learned, & judicious; That by this glassy sea is meant the world, called a sea, because of it's turbulency, and glassy because of fragility. And it is said to be mingled with fire; because of the fiery troubles, that befall men in it. *Thou hast made us to passe through fire and water* (saith the Psalmist) that is through great & piercing evils. So then howsoever the world make a glistering show, and hereby

by deceive many, yet it is but a glassy sea, which hath only some appearance of good in it, but no solid good at all. It hath an outward splendour, that soon vanisheth. Even as soon as glasse is crushed, so soon is the glory of this world changed into shame & ignominy. And in this glassy sea, how many are there that make shipwrack of faith & a good conscience, and so shrink down, and are drowned in utter perdition? It is said also to be mingled with fire, signifying that the seeming good, that is in this world, is mixed with much real evil.

In heaven there is a pure River of water Rev. 22. 1.
of life. In Hell there is wine of wrath Rev. 14. 10.
without mixture: but in earth there is a sea mingled with fire, a strange commixture of two contrary Elements. There is joy in heaven without sorrow; there is grief in Hell without comfort. In this world, no state without mixture. The Saints of God have their rejoycing, yet so that they are in heaviness through manifold afflictions, *1 Pet. 1. 6.* And the wicked in their greatest pleasures want not their own sorrows; for even in their laughing their heart is sorrowful, and the end of their mirth is heaviness.

What

Whatsoever change befalls me here, I matter not; so that I may attain to constant rest hereafter. I see every week begets changes, and seldome for the better. O Lord, when my change shall come, let it be for the best to my poor soul, and then thy will be done for time, or place, or manner.

6. Vpon the sight of a proud Gallant.

ALas! poor man! why is he proud of that which ought to humble him? did not nakedness come from sin, and was not raiment first invented to cover nakedness. Let us therefore rather think of our wretchedness by reason of our wickedness, then be puffed up with pride of that which ought to shame us. Besides, how foolish a thing is it to be proud of that which shewes our beggary. This is the shamefull misery of man, that being at the first made to Gods image, and Lord of all the creatures, he is now by his transgression become a beggar to many of them, before he can be clothed in his holy-day raiment.

The sheep must leed his wool, the oxe his leather, the worm his silk, the flax

flax linen, the birds feathers, the fishes pearls. So that, when he is the best clothed, then he is the greatest begger. Let the thought of this humble us; as also to think how soon the proudest Peacock may become the poorest Peasant, yea to morrow be dead on a dung-hill, cast into a hole in the earth, and his proud flesh become meat for the wormes. Let us also hereby be drawn to an earnest desire of our estates in glory, wherein our first innocency shall be restored to us, and then we shall not have need of the creature, but be clad with immortality.

7. *Vpon a mans removeing from one house to another.*

Satiety of any earthly thing cloyes and annoyes us, and therefore there is no place so commodious, but some time or other we are weary of it. Hence it is that to abide alwayes at home is tiresome; for a mans own house may be his prison, and so an enemy to his liberty, which every man desireth. When wilt thou once be weary of this earthly cottage? (O my soul) when wilt thou say with S. Paul, I desire to remove out

2 Cor. 5.

2, 4.

verse 8.

verse 1.

verse 10.

Rev. 20. 13

out of the body and to dwell with the Lord? surely in this world is the place of thy exile, and in this body, that is thy house, thou art absent from the Lord. Therefore be content to leave it, that thou maist be received into that habitation, *that is not made with hands, but eternall in the Heavens*. Alas! what folly is it to desire to dwell in earth, in a cottage of clay, when thou art called to be a Citizen of heaven? how great had our misery been, if we had been borne alwayes to have lived here in misery? but thanks be to God who hath prepared and purchased a better place for us. The wombe could not hold me longer, then the appointed time; the world cannot contain me longer, then the hour of my change; nor the grave cannot inclose me for ever: *for all must arise to judgement, and the grave must render her dead*. Happy is that man, that so liveth in this world, that in his own house, in his own bed, yea in his own body he esteems himself but a stranger.

8. *Vpon the approach of the spring.*

HOW gladly do all the creatures welcome the spring! The birds sing, the trees

trees bud, the grasse and flowers grow; shortly we shall see a new face of this earth, and the creatures arrayd in their best clothing. Can the sun of the firmament do so much to so many creatures that are under his shine? and cannot the Sun of righteousness, before whose brightness this Sun that we see gathers blackness, do much more to the disconsolate soules of his servants, that have had a long winter of strong temptations, and wasting afflictions? yea surely; though they have layen among the pots, yet shall they be like the wings of a dove covered with silver, and her feathers with yellow gold, *Psal.* 68. 13. Light is sown for the righteous, and gladness for the upright in heart, *Psal.* 97. 11. Be still therefore (my soul) in the winter of nipping calamities, and be assured that the spring of flourishing and refreshing comforts will come, which though they may again decay for a time (for here is no stability) yet hereafter they will be everlasting.

9. *Another upon the same.*

Time the measure of motion is a very swift thing. As fast as I think, speak,

Speak, or write, it runs with me, and over-run's me, and return's not again. It's the dearest thing that is, and yet the most neglected. Would I give a world for a moment of time, it might not be. And how soon are the seasons of the year gone one after another: winter was lately with us, but hath changed for spring. Spring is now our Guest, but will soon be gone, and restore us Summer. And Summer lasts but a while, but ends in *Autume*; *Autume* again in Winter. And thus our time runs in a round, till the thred be cut, and we fall to the Center. Our child-hood is as the flower of the spring, flourishing a while, and soon fading; Our youth as the Summer's fruits, sweet tasting, but soon falling. Our man-age as the corn in *Autume*, which to day stands, to morrow is cast down. Our old age is compared to the Winter; for our gray-hairs fall quickly to the grave, as the melted Snow and Frost descend into the earth. Oh that we could remember this in time, how short our time is, and how uncertain! The seasons keep a constant course, and succeed one another: but
the

the ages of man do not alwayes so; for child-hood oft-times never comes to youth, youth oft-times never comes to Man-hood; Man-hood oft-times never comes to old age (a thousand things may prevent these.) But old age ever comes to death: for nothing can prevent that.

10. *Vpon the occasion of a fainting fit,
or swoond.*

Sleep is an image of death, but swoounding is a more lively representation thereof. How pale was my face, how cold my hands and feet, how dimme mine eyes in my fit of fainting? What rubbing and chafing to get heat again. Thus it will be in death, and more then this. In a swoond, the soul but retires for a while, and quickly revives the body half dead; but in death she takes a long farewell, leaving her companion stark dead till the last great and general assembly. And in that state, that she leaves it in, she is sure to find it again, be it good or bad. Happy is that body, whom the soul leaves rejoycing; it will surely return, and bring greater joy with it; but woe unto that carcassee
whose

whose soul expires howling; for when it returns, it will bring greater horror. Lord be thou at that last parting, and then it cannot choose but be happy.

1.1. Vpon the sight of two bayes wrestling.

SEE what tugging there is for the mastery! He that erewhile was ready to fall, now recovers, and gives the fall to the other: and perhaps the next joyning looseth it again. Thus it is between our two counter-parts, flesh & spirit. What wrestlings do the Saints of God find within them? what strivings? what contendings? and how hazardous is the fight? To day they find the better part, playing the better part; to morrow (haply) the worse gets the better. Thus it is, and will be with us, while we are here below in this *Palestra*. *The flesh lusteth against the spirit, & the spirit against the flesh. Oh wretched man that I am, who shall deliver me, &c.* This is my comfort, that my blessed Saviour, who in his bitter agony (or wrestling) overcame for me, will stand by me at my right hand, and help me against him, that is too strong for me. And though I fall, yet he will lift me up again. And as the
house

Gal. 5.17.

Rom. 8.24

Psal. 16.8.

house of Saul waxed weaker and weaker, 2 Sam. 3. 1.
 but the house of David stronger and stronger; so shall it be with these two adversaries within me. The flesh shall decrease, till at length it shall languish: but the spirit shall still increase more and more, till at length it get a full conquest. Fight thou (O Lord) against those that fight against me.

12. *Vpon the sight of a Labourer closely
 applying his work.*

THis man needs not be afraid of his masters coming, while he continues faithfull in his work: he may look for Mat. 25. 21.
 praise, and pay too; but the sloathful loyterer deserves chiding and stroaks. Mat. 20. 6.
Why stand ye here all the day idle? (was his speech in the Parable;) but a greater check will the great Master give to those that are called to do his work, and yet neglect it. It's a fearfull saying. Ier. 48. 6
Cursed be he that doth the work of the Lord negligently; more fearfull will the execution of that curse be; Mat. 22. 13.
Take him, bind him hand and foot, &c. While the day lasts, Ioh. 9. 4.
 let's apply our work. Mat. 20. 8.
The evening drawes on, when the master will come, and give

M com.

command to call the Labourers, & give every man his penny.

13. Vpon our going to bed at night.

MY bed mindes me of my grave; my pillow of the green clod under my head; my sheets of that wherein my body shall be wrapt; my bed-cloaths represent the digged earth, that shall cover me; my sleep resembles death. Lord, sanctify to me the Meditation of my mortality. The longest day ends in night, and the longest life is shut up in death. I go willingly to bed, because I hope to take quiet rest. Why should I not be as willing to dye? for death puts an end to our labours, and begins our perfect rest. *Blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them.* Make me thus blessed in death (O Lord) though my life be the more miserable. The sick man sometimes fears to go to bed, lest he cannot sleep. And we fear to die, because we are sick of sin, which onely disturbes our rest in life & death. Heal my soul (O God) of this sicknesse; and when I lie down in the grave, let me rest in peace.

Rey. 14. 13.

14. Upon our rising from bed in the morning.

WHEN we have rested quietly all night, how pleasant is the light of the morning to us? how gladly do we entertain the approach of the Sun, and with chearfullness leave our beds, our sleep having not hurt, but helped our natures? In this there is a lively representation of our glorious resurrection. What tongue can expresse the joy of that morning, when all the glorified bodies of Saints, that have slept in their graves, (as in so many doune-beds) shall rise to immortality? How glad will their hearts be to meet the Sun of righteousness descending down to meet them in the clouds? what a blessed meeting and greeting will that be? *Iacobs* heart fayled him for joy, when he heard that *Ioseph* was alive, and advanced in Egypt; and *Ioseph* was filled with gladness, to hear that his old Father was not yet dead in Canaan. But their joy was consummate at their meeting. So we rejoyce here to know, that Iesus is ascended for us into heaven: but then shall our joy be fulfilled, when we shall

Psa. 16. 11.

Dan. 12.
2, 3.2 Thes. 4.
16, 17.
Mat. 24.
30, 31.Gen. 45.
26, 27.

Gen. 46. 29

Ioh. 14.
2, 3.

ascend in body also, and he descend again to meet us, & to bring us to those heavenly mansions, that he hath prepared for us. O my soul, think of that day, prepare for it, and rejoyce in the contemplation of that future, but certain happiness.

15. *Vpon the sight of a house burned with fire, or blown down with wind.*

2 Sam. 14.
14.
2 Cor. 5. 1.
Iob 7. 21.

A Las! (we say) what a rueful spectacle? whose house was this? when fell this accident out? And though the losse of the house & furniture thereof be great, yet if the Inhabitants escaped danger, the matter is lesse. These earthly houses of our bodies must be overturned quickly with the tempest of death. It cannot be avoided, though the pillars thereof were of brasse, and the foundation of marble. Yet let us not be dismayed. It is the common lot of all the In-dwellers of the earth.

Hor.

*Pallida mors æquo pulsat pede
Pauperum tabernas, regumque turres.*

Pale death spurns down the Pallaces of Kings,
And poor mens Cottages it oversings.

Onely let us be caresfull, that our
souls

souls, the householders, may be safe, when this house of clay shall fall on our heads. O Lord provide thou a better habitation for me in heaven, when this earthly house shall be dissolved.

16. *Vpon the tediousness of immoderate
waking in the long Winter-nights?*

AS immoderate sleep dulls the mind, and hurts the body, causing divers diseases and distemperatures, whereby men are made unapt and indisposed to their dayly employments, and therefore the very heathen have much condemned it: So on the contrary excessive watching is no lesse dangerous: for it exhausts the spirits, dryes the brain, hurts the eyes, and weakens the whole body; besides the mind is hereby dulled, and every faculty thereof. So true is that adage, *Omne nimium nocet*. Yet to a mind disposed to Meditation much good may spring out of this evil. When we cannot sleep let us pray, and ponder with our selves of heavenly matters. Let us speak to God, when we cannot converse with men. *Mine eyes waite and look for thee (O Lord) more then the morning watch. I will remember thee*

Somnus multus neque corporibus, neque animis, neque rebus gerendis conducit.
Plato.
Nam vigilare leve est, pervigilare grave est
Martial.

Psal. 44.

*Psal. 77. 4.
5, 6, 7, &c.*

*Psal. 63. 1,
6, 7.*

Psal. 130. 6

in my bed, and think upon thee in the night season. O Lord deliver me from the works, and place of darknesse. Let me not walk in the night of sin, lest I stumble, and fall. In the midst of darkness, and the shadow of death, Lord be thou my light.

Ioh. 8. 12.

17. *Another upon the same occasion.*

THINK (O my soul) how lamentable the state of the damned is. If it be tedious and wearisome to me to lie upon a soft bed, warmly covered, because I cannot sleep: If mine own wandering thoughts, which I cannot tie up, do tire me; and my tumblings, & tossings so much trouble me: How infinitely unhappy are they that never have rest, day nor night? I lie in a bed of feathers, they in a bed of fire, kindled by the burning wrath of an irefull God, that never can be quenched. I am free from extremity of pain; they are unspeakably tormented with horreur, anguish, and everlasting confusion. I comfort my self with the approach of the morning, and each while look for the break of day. But (alas) this must needs to them be a Hell in Hell, to think that the day shall never

Rev. 2. 22.
Psa. 30. ult.

never dawn to them any more, nor the light shine any more upon them, but *blackness of darkness the place of their abiding for ever & ever.* My thoughts though they be sometimes irksome, yet not alwayes; for sometimes they please me, and help away the tedious night: but theirs are ever full of horrible amazements; the biting of their conscience is that worm, that never dyeth. I have the company of neerest friends to call to, and sometimes to talk with; but (Oh) their companions are cursed divels, that being enraged with the fury of the Lord, and the instruments of his wrath, like mad dogs furiously wreak their malice in rending, tearing, and tormenting those miserable caitifs. I can rise out of my bed, and walk in my chamber, or elsewhere for my ease, & contentments; but (alas!) they are bound hand & foot in that dreadfull prison, and must suffer the torments of that fearfull bed from which there is no hope of recovery. The torment of such as were cast into *Phalaris* his Bull, or *Nebucadnezzars* furnace was pittiful, but nothing comparable to theirs, *who are cast into the lake that burneth with fire & brimstone.* Those Tyrants

2 Pet. 2.7.
Iude 13.

Mark. 9.48

Mat. 25.41

2 Pet. 2.4

Mar. 3.43.

Dan. 3. 27.

fires were but shadows of fire in respect of this. Theirs were kindled with consumeable matter, this with the brimstone of Gods wrath, that ever yields a new matter of burning, and never can be quenched. Their fire consumed the body only, and not that alwaies (for the three children escaped, and had not so much as the smell of fire on their cloaths) but this fire of Hell seizeth on the soul also after an horrible and unspeakable manner. O my God save me from this fearful place, and punishment: and for temporal calamities, do with me as it pleaseth thee.

18. *Vpon a mans return home after a troublesome Iourney.*

THE Journey was tedious; but now that he is returned home, he is well contented, and may rest in his own house without disturbance. Rest (indeed) is acceptable to all men, but labour and toyle, which is the usher of it, dislikes most. That glorious rest, which the blessed enjoy in heaven was not attain'd but with much toying; but they were content to undergo any thing for the hope and expectation of it: for this

Heb 11.
36, 37.

is

is the reason given of the manifold sufferings of the Saints *Heb. 11. 36, 37.* because they sought a heavenly Countrey. And that which they sought, they have now found; that blessed kingdome of glory, flowing with everlasting and never-fading delights. That rest which they so much longed for, they now sweetly enjoy. A rest indeed, in comparison of which all other rests here below are travails and turmoylings: A rest, glorious, happy, blessed, blisfull: A rest pure, and perfect, constant and perpetuall: A rest that admits no entrance of labour, sorrow, fear or care: A rest without interruption, satiety, or fading: A rest beyond the conception of the heart, or expression of the tongue.

Eye hath not seen, ear hath not heard, neither 1 Cor. 2. 9.
bath it entred into the heart of man what things the Lord hath prepared for those that love him.

Be content therefore (O my soul) to take any toyle or travail here in this dry and empty desert, so thou maist obtain a settled rest in thy heavenly habitation hereafter. In the night, when sleep departs from thine eyes, pray for that Rest that needs not sleep to commend

Heb. 4. 9.

mend it. In the many labours of the day, solace thy self with the contemplation of that Rest that looks for no night to secure it. Say to thy self often, *There remaines a rest to the people of God.* O Lord, let me be assured of this rest with thee, & then I shall rest contented.

19. *Vpon the consideration of 7 dayes in a week.*

THe life of man upon earth is but the length of 7 dayes, a little multiplied, how many years so ever he live; & some never see the end of that term. Many Infants die before the weeks end; many at their Birth; many, when they have their first being in their mothers womb. But the longest life that is, is spun out of 7 dayes, till the last come, which will not be long a coming. As he therefore, who having 7 servants to wait upon him, if he be told for certain that one of them will slay him, takes service from them all with more heedfull observation, and watcheth every one, as they come in their courses to serve him: So man, whose life runs upon 7 dayes, since he is told, that in one of them he must die, and he knows
not

not in which, ought most carefully to watch them all; that living holily every day, his death may be happy in that which shall be his last.

20. *Vpon the sight of a man laid in his grave.*

FAith tells us, that to the Godly death is but a sweet sleep. The Saints rest ^{Isa. 57. 2.} in their beds, that is, in their graves, till the general resurrection, and then they shall rise to glory. Who is not glad to rest in the night after a wearisome day ^{Job 14. 1.} of trouble? Our life is full of misery; death puts an end to it. Let's therefore willingly imbrace it, and say with the Apostle, *I desire to be dissolved, and to be with Christ, which is best of all.* ^{Phil. 1. 23.}

This is our happiness, that now in Christ Iesus death is not a curse to us, but the greatest blessing that can begin as much, as it wholly mortifies sin, and makes us everlastingly happy: for though our bodies seem to be consumed, yet they are but sown, like grains of wheat, in the Lords field, which must die before they can be quickned: but ^{1. Cor. 15. 36, 37.} in the day of the Lords Harvest they shall rise again incorruptible.

And, as for our souls, they are released

sed out of this house of bondage, that they may be made partakers of perfect freedome. And therefore death may not unfitly be compared to the red sea, wherein *Pharaoh* and his Egyptians were drowned, but the Israelites went through safely to the Land of promise. The wicked sink through the grave into Hell, but the Godly walk safely through the valley of the shadow of death to the eternal mansions of glory.

A Prayer, containing the summe of this Book, but especially, that we may be alwayes prepared for death, & at last die happily.

O Lord, God Almighty, who hast created Heaven, and Earth, and all creatures in them both; who art the giver of life, and the preserver of it; who yet (for sin) hast inflicted death upon man, as a just punishment for his transgression: I beseech thee, look down from heaven upon me, a poor, weak, and unworthy wretch.

O Lord, I confesse, it is thy great mercy, that I am yet alive. Thou mightest justly have stifled me in the womb, or stopt my breath as soon as I came thence,

thence, because I was then a brat of an unclean brood, and had that stain and pollution of nature, that made me a child of wrath, and Son of confusion. And, Oh! how often, since that time, mightest thou have met me in the waies of my rebellion, & have struck me dead for my actual sins, which every day I have multiply'd against thee with a high hand, stiffe neck, and brasen forehead. My whole life hath been spent in the service of sin, and breach of thy holy Law, which I have transgressed in every lease, and line of it. Therefore, (O Lord) I confesse; thy patience hath been exceeding great, that thou hast spared me so long, and given me so large a time of repentance. Oh, that I had made so good use of it, as I ought to have done!

O Gracious God, have mercy upon me, have mercy upon me, and forgive me my manifold failings herein, together with all other my sins, & transgressions, of whatsoever kind or condition. Lord, give me true and unfained repentance for them, a lively faith in the Lord Iesus, to believe the free pardon of them, and a conscionable care to break from the power of them all, and

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to spend these few dayes, that yet remain, in thy fear and service.

And, because my life is very short, frail, fading, and uncertain, (for I know not whether I shall live till to morrow) I beseech thee, give me grace, to be alwayes in readines, and prepared, that death may not steal upon me so as to take me unprovided.

Thou hast innumerable wayes, and means, to bring me to my grave, either ordinary, as those many diseases, and infirmities, that accompany the nature of man; or extraordinary, by a thousand casuall dangers. I cannot promise safety to my self in any place, or condition. I may be arrested in the house, or in the field; in the Church, or in the Market; in company, or when I am alone. And, if death overtake me in my sins, having not repented, nor mortified them, having not made my peace with thee, by those means, that thou hast appointed to that end; If death overtake me unarmed, having not well-fenced my self with the whole armour of thee my God;

If I be not strengthened by those means of holy Meditation, and Christian practice,

Etice, that may, through thy grace, weaken the power of this enemy: Oh! then my state is very wretched, and miserable; for, as death leaves me, so the judgement will find me, and the soul, in the mean time, must indure unspeakable torments.

But, if, on the contrary, I rightly improve this blessed season of grace, profitably, and to my spiritual advantages; If by true repentance, and a lively faith in Christ Iesus, I make my peace with thee my God; If I arme my self against death, by those means, that thou hast appointed, and practise those duties of holiness, and mortification, that thou requirest;

If I keep alwaies a clear conscience, be mortified to the world, often number my dayes aright, to apply my heart to wisdom, labour to get assurance of my salvation, order wisely my outward estate, that it may not be a hinderance to me, in that great work: If I pray to thee continually for grace to assist me in those holy duties; and when death comes, willingly yield my self and submit to thy holy will & pleasure without grudging, or repining; being inabled
through

through the strength and comfort of thy holy spirit, to commit my Soul into thy hands, that so I may depart in peace, and rest sweetly, in thee, from all the miseries of this present life: Oh! then I am blessed, and happy for ever; I shall be numbred among the just, and be partaker of that life, that is eternall; enjoy that crown of glory, that is incorruptible, and that fadeth not away, and drink of the River of those pleasures, that are at thy right hand, for ever and ever.

O let it be thus unto me (most gracious Lord God, I beseech thee) for my dear and blessed Saviours sake, who died for my sins, is risen again for my justification, and is ascended into the highest heaven, there to prepare a place for me: To whom, with thee (O Father) and thy blessed Spirit of truth, be all glory, honour, power, dignity, and dominion ascribed, throughout all ages, and beyond all time. *Amen.*

F I N I S.



